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THE NEW ERA

IN HOME AND SCHOOL

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THOUGHTS, HOPES AND WISHES OF REFUGEE CHILDREN

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The social section of the International Union for Child Welfare wished to make an investigation into the psychic and mental life of refugee children. In order to do this it asked the Heads of certain 'Homes' to get their pupils to write an essay on 'What I think, what I wish and what I hope'. It purposely chose so vague a subject hoping that it would encourage freedom of expression and would give rise to emotional as well as intellectual reactions.

It is obvious that an individual and more searching investigation would have given more interesting results than rough sounding by means of an essay can be expected to do. But we were obliged to respect the wishes of the Heads of the Homes, who did not want their charges troubled by questions which would inevitably have revived very painful memories. These children had at last found some serenity. To take them back over their past would have meant bringing to the surface memories which should as far as possible be forgotten. Furthermore, it would have been impossible to carry out a systematic questioning of a great number of children, not only because of lack of time but because of distance and language difficulties. We are much indebted to the Head of one of these Homes who took pains to translate for us the writings of her own pupils.

We are well aware of the disadvantages of an enquiry done by means of a school essay. In order to lessen their natural reserve we said the children might leave their work unsigned, and some of them took advantage of this, though most of them did sign their essays. The children expressed themselves with much sincerity, there is very little wordiness, affectation or artificiality in the essays. It is only natural that they should not have revealed the most intimate of their hopes and wishes, but what they said was direct and frank—so frank that the pupils of one Home asked for their essays back when they heard that they were to be used for an enquiry. We must admit, however, that the Head of one Home did not send us his children's essays because they seemed to him too 'made up'.

We do not pretend that the analysis of these compositions enables us to know every aspect of the mentality of the children we are studying. Yet we feel that their reactions to the stimulus of the subject of this essay are interesting enough to be considered briefly.

We felt that our study would gain in interest if we compared the essays of the refugee children with those of children living under stable conditions. We therefore chose the school children from a small French-Swiss town. 99 boys and 74 girls between the ages of 11 and 15 wrote an essay on the same subject as the refugee children, so that our study manages to constitute a comparison between the mentality of uprooted children and that of children who had been brought up under particularly stable conditions. The essays of these latter, too, gave an impression of great naturalness. We were even astonished to see how frankly some of the older boys and girls criticized the school and their teachers.

Let us begin by a rapid analysis of the essays of the Swiss children. They almost all allude to the war (80 per cent. of the boys and 97 per cent. of the girls), usually stressing its horrors and wishing it to end. The essays were written in September, 1944. Three-quarters of the boys and girls expressed pity for those who had suffered from the war, yet only one-tenth of the girls and not a single boy wanted to give them personal help. A third of the boys and a tenth of the girls condemned those who had been responsible for the war, often in terms which would have been even more violent if the essays had been written after the discoveries made in the concentration camps. It is perhaps interesting to note that among the boys the condemnation of those responsible increased with age, whilst pity for war victims is expressed less often as the boys grow older. Pity, which is a purely emotional reaction, seems to give place to criticism which is an essentially mental reaction.

Just over half of the boys and girls (56 per cent. and 54 per cent. respectively) alluded to the privileged position of Switzerland, and 45 per cent. and 40 per cent. respectively spoke of the reconstruction of the world and the universal brotherhood as necessary and practicable aspects of progress.

Only seven boys and one girl among the fifteen-year-olds made no allusion to the war. The compositions of these eight children are amongst the most personal of all those sent in, and show that their authors were at grips with serious problems of adaptation

both within themselves and with the external world.

Do not let us lose sight of the fact that the children's references to the war are often superficial; in actual fact it has had small effect upon their individual lives.

Plans for the future had little place in the essays of the boys (23 per cent.) but evidently concern the girls more (63 per cent.). Hopes are expressed of being able 'to travel', of 'having an aeroplane of my own', of having a good job, earning a good living, being happy. The girls speak more often than the boys of what they want to be—children's nurse, hospital nurse, secretary, cinema actress—and many of them want to have families of their own. One little girl hopes that the birds will not die of cold, another that the cat will have nice kittens, another thinks of dancing and of the lovely dresses she will wear. Several say they want to have a 'boy friend' or to be given greater freedom in their friendships with boys.

The girls are more communicative than the boys about their philosophy of life as well as about their futures. They talk of social injustice; of the problem of good and evil; they ask why 'God allowed there to be a war and all the frightful things that have come out of it'; make judgments on current values; ask what is the meaning of life; demand the right of free thought and free expression. A religious note is heard in a good number of the essays of both girls and boys; one perceives sometimes a sincere faith, sometimes anxiety and doubt.

Undoubtedly our 173 Swiss children represent the natural views of children who have been spared by the war and are living under stable conditions. At the moment when the essays were written, all direct threat of danger was over for Switzerland. These children have gone regularly to school; they will be prepared in a normal way for a trade or for advanced study. They look forward to the future without apprehension. They have had time to observe, to reflect and to ask themselves questions. Let us add that the girls give proof of greater liveliness of mind. The things that remain with us most clearly after the analysis of their essays are: great preoccupation with the war and sincere pity for its victims; a love of their country and an astonished thankfulness at its having been spared; an understanding of the world situation which leads them to hope that efforts will be made towards reconciliation and a union of the peoples; with a few exceptions, a positive attitude towards life and, amongst a good number of the children, a religious attitude which appears to be sincere. They move fearlessly in regard to the future; they do not doubt the possibility of a happy one. The past has no place in these essays; the whole interest is absorbed in the present and the future, which is doubtless the normal attitude for children of this age. Few children, we must add, speak of their parents. In their eyes it is obviously felt natural that their parents should be there, giving protection and security. The essays show a certain mental discipline; the writing is in general well-arranged, some of it remarkably well-argued; the presentation is satisfactory.

The tone alters when we turn to the 97 compositions written by the young Jewish refugees; untidy or cramped handwriting is almost universal, often it appears childish in comparison with the maturity of the thought expressed. Some of the signatures are rebellious. The way in which the work is presented is often clumsy, with long excursions giving details about himself.

Knowledge of the mother tongue, or of any tongue, is imperfect, an inevitable result of being moved from pillar to post and of irregular schooling.

The essays come from four different Homes, three of which are Zionist. It is impossible to say whether the difference in general tone between the children of one Home and another depends on the influence of the Heads, who have succeeded in creating such very different atmospheres, or whether very different explanations and directions were given to the children before these essays were written. But we were struck by the fact that in one Home memories are uppermost, whilst in another all the children's vitality seems to be engaged in plans for the future; in the third the children seem to have taken part in our enquiry with very ill grace—some have refused to write, some have written evasively and have defaced their essays. We should be inclined to say that in the Home whose pupils are most inspired by Zionist ideals, the essays are better put together and the handwriting is less unbalanced.

In spite of these few reservations, we can state that there is not much sameness about the essays except as regards the Zionist ideal which is almost universally expressed. Each child views, expresses and explains his ideas differently. In spite of the same golden memories, often doubtlessly idealized, of a happy childhood, in spite of the same sufferings undergone, in spite of common conditions and influences in the present, in spite of the same hopes and longings for the future, each of these young creatures has kept a very marked personality of his own. This is undoubtedly high praise for those who are bringing them up. One small example may indicate the extent to which these young people are capable of expressing themselves in an individual way in spite of their clumsiness. One stateless boy of 16 writes, 'The hands of time moved on without impediment. They had no regard for war nor for joy, nor for grief either. One day followed another, sometimes so full and sometimes equally empty; but whose concern was that? Certainly not that of time. Time had but one preoccupation, that morning should come and then night.'

The first thing to establish is that the past preoccupies these children almost as much as does the future. Sixty-two young refugees give moving accounts of their migrations and of their terrible sufferings: 'I carried on my shoulders during this life of emigration the whole burden of living', wrote a fifteen-year-old Yugoslav.

'As I went thus through snow, mud and water. . . .' mused a sixteen-year-old boy from Frankfurt-on-Maine, 'deceit, privation, insult and hatred overlaid my soul with a hard crust.'

'Tyrants could think out no harder punishment!' exclaims another Yugoslav boy of 15: 'I wanted to buy something, I hadn't a farthing, I used to wander about without aim.'

Loss of their country, separation

from their family and friends and the loss of all their possessions—all this has created an emptiness in them. A woman doctor who has had occasion to devote her care to many uprooted people tells us that each one of them finds himself in a vacuum. A stateless person is deprived of everything that used to give a meaning to life, of all the goods which used to bind him to life itself.

Separation from their parents is evidently their most tragic experience. We find the most diverse circumstances. Some of the children know that one or both of their parents are dead ; others, although their parents have been deported, cling to the hope of being able to find them after the war ; others again realize fully that 'there is no coming back from there'. Even the children who are fortunate enough to know their parents are safe in Switzerland are separated from them and are homesick for a family life.

But youth can and must, according to its destiny, move forward into the future. Therefore the Heads of the Homes consciously turn the children's minds towards the future—towards Zionism in three of the Homes we are considering. We have no idea in how many of these children's minds elements of Zionism had already been established by their parents. We have the impression that a considerable number of parents had no tendency in this direction, and had begun to turn to it as a solution of this problem only at the time when immense difficulties had intervened. Amongst the 88 children from the Zionist homes there are a very limited number who, though instructed in the aims of Zionism, do not want to go to Palestine. We have no intention of discussing here whether or not the suggestion that they should do so is a happy one for the future of these children, or even for that of Zionism itself. Given their present circumstances, it is an immense boon to these unhappy young creatures to have an ideal set before them, since it gives their present life a new aim and hope for the future.

This ideal gives meaning to their common life, though a very modest one compared with that offered to them in their family setting. Some of them cannot rise above the loss of their happy family life ; there are others who suffer a conflict of loyalties even in their present small circle. But young people entirely taken up by the idea of Zionism are not rare. Several of these express no regret for their departed parents. It is as though they had wrenched themselves away from all that tied them to the past, in order to give themselves over with remarkable verve to plans for the future. The glass screen which, according to one author, separates every uprooted person from his past, seems to be in these cases an iron curtain. The Zionist idea, emigration to Palestine, is their life-line. The promised land, the sure haven, a fatherland to be built up, takes the place of all that they have lost. They recognize that it is a harsh life that will lie before them ; but they look forward to it fearlessly, although knowing that it will not be they but their children who will taste the fruits of their hard work.

'In Palestine . . . first of all we have to build, construct ; if not for ourselves, then for a future generation, but the thing will come into being.' And further on : 'Here's my idea : to go home to the country of my forbears, to reconstruct, to live again in peace and freedom, and that is how my future will be filled with a great task. A great task as far as we are concerned, to establish a small dwelling place full of love, for the coming generations, precursors of peace.'

No doubt many of these protestations appear highly flown. Zionism, which is to compensate for all that they have lost, has taken on a disproportionate importance. It has been idealized to a dangerous extent by these young uprooted people. The greater the loss the greater is the craving in the human being, above all in the young creature who is seeking to find his balance, and who snatches for himself anything that can compensate.

Only one boy, a seventeen-year-old, said he wanted to return to the country from which he had been driven : 'Once peace comes I am thinking of going back to my country (Germany), to help with her reconstruction and to take an active part in her life.'

Yet should we regret the direction in which their thoughts are being turned, new though it is to many of them ? Not in view of the essays which come from the non-Zionist Home. In them is expressed much disarray, depression, anxiety, rebellion, bitterness. From this Home come the essays most lacking in structure, most lamentable in presentation and most meagre in content. It was also from this Home that, in spite of our having guaranteed anonymity, we received the only refusal to take part in the enquiry.

As is clearly revealed in this enquiry, the Zionist ideal has given vitality and an ability to hope which are very beneficial to uprooted youth. We conclude that for young refugees, whatever their race, nationality and even, within certain limits, their age, a positive aim is the best arm against their inner confusion. The pursuit of the aim turns their minds towards the future, frees them from the tyranny of the past and rescues them from that withering of the emotions which so compromises their future. To be sure, disappointment and disillusionment may come about ; but even so, the pursuit of an aim seems to us healthier for the psychic life than is that inner emptiness of those who live only so as not to die.

ONE must obviously ask oneself whether very strong psychic tension is not set up by the gulf between an induced outgoing towards the future and the young refugee's spontaneous dwelling on the past. He is, we insist at the risk of repetition, orientated both towards the future and the past ; the one causes anxiety by its uncertainty, the thousand insoluble problems it presents. The other is tormenting and moving by reason of the memories it holds, both terrible and tender. For him the present is, if not a kind of vacuum, at least a passing phase which does not satisfy him. This attitude is very unchildlike. Once more we touch upon a very painful point ; uprooting forces the child towards a phase of life which does not correspond to what should be his stage of development and becomes at length too heavy a burden. We therefore understand the frenzied way in which the young Zionists prepare themselves

for their task : by turning resolutely towards the future they lessen the inner tension between moving forward and attachment to the past.

Are they able for all that to forget the hell through which they have passed, and also to wipe out golden memories of a happy childhood ? It seems as though they may be able to do this, and their youthful enthusiasm will be their most powerful aid in their efforts to change the direction of their longing. But 'forgotten' memories are in effect repressed memories which react powerfully through innumerable underground channels upon conscious attitudes. We are therefore obliged to expect that all the ills that they have suffered will not cease to influence their psychic lives.

These young refugees who are obliged to take on life's responsibilities too early remind us of many other children who are forced by the poverty of their parents to fend for themselves before they are really mature enough to do so. Other children, without being victims of any war or of any racial hatred, have suffered injustice and cruelty. We know only too well that such experiences leave deep and ineffacable traces throughout life. In one sole way the young refugees are perhaps better off than other child-victims of cruelty : the cause of their sufferings has not been their parents but other people to whom they are bound by no ties of blood or of affection.

Furthermore, we know that a happy infancy is a great source of recovery if later on adverse circumstances arise. Have we not the right to hope that many of our young refugees who speak of their happy childhood will rediscover strength with which to live in complete acceptance in every sense of the term ? One feels even deeper anxiety about those whose very infancy has been blighted by persecution, flight, separation from their parents, and exile. In order to find their way again in life, these children cannot even draw upon the precious boon of an early childhood spent in wholesome and normal circumstances. It was in England that attention was first drawn to the danger of evacuating very young children without their parents.

In the Homes in which our essay-writers live, the influence of the teachers is strong enough to have established an atmosphere of general altruism. A good many of the children comment on this—'I feel', writes a girl of thirteen, 'that we shall all grow up to be human beings who feel the griefs of other people as though they were our own and who will go to the help of others before giving a thought to themselves. Our greatest fault, egoism, has gone to sleep.' A boy of twelve wants to choose 'some fine work which will serve many other people'.

On the other hand, we could not help noticing a very pronounced 'collective ego-centricity'. The future of the Jewish people concerns these children infinitely more than the future of humanity. But it seems to us very natural that, under the terrible threat of annihilation, the instinct of self-preservation should reveal itself with elemental force, and that the idea of universal brotherhood should find little room in these essays, or at any rate much smaller room than in the essays of the Swiss children. I will quote one of the rare examples of a wider feeling : 'What I wish and what I hope is to see the day dawn when the Jewish fatherland will have been re-born and when I can throw all my strength into working for its magnificent reconstruction—to see day dawn on a world that has been appeased, a world of peace and justice, a world in which we have forgotten how to make war.' May not these persecuted children feel themselves so much on the outskirts of society that most of them no longer dare to think in universal terms ?

The idea of universal brotherhood did not arise, obviously, among those who had to fight for their lives in circumstances that were too hard. A feeling for others, which is the necessary basis of all brotherhood, does not develop when all one's energies are absorbed in the sole task of remaining alive. This is the lesson we should like to draw in comparing the Swiss children's essays with those of the young refugees.

In these essays of the refugee children there is a spirit of determination which is lacking in those written by the Swiss children whose ideas about the future often betray a very childish attitude to life. The loss of everything country, family, goods, hav forced the refugee children t assume an attitude to life which quite foreign to children livin under normal conditions. Here one example : 'I know quite we that I shall never see all these hope realized, but the great thing is t give all that one can to hel forward the general advance tc wards our goal, so that the nex generation may reach it the mor easily. An ideal is never full attained, but by struggling for i one gets a little closer to it.' (Gi of fifteen.)

Many Swiss children, by whic we always mean sheltered children express determination about mora or intellectual effort. 'We knov they like us to' they say, meanin their parents or teachers. Wha stimulates to effort is thus always loving relationship with some per son or the other. The refuge children make efforts for the com munity, for their future country or for humanity as a whole. Th greater number of them are de prived of that natural stimulus the presence of parents whom they wish to please. A child has tc make a long step forward from the stage in which he acts in order tc conform with his parents' wishes and the stage in which he acts ir conformity with the laws of the community. It appears to us normal to take this step at about 14 or 15 but precocious at a younger age.

We are astonished to note that, in spite of their great and veritable suffering, few of the refugee children blame those who have been responsible for it, whereas, as we have seen, the Swiss children, who know only by hearsay of the sufferings caused by war, are not sparing in their blame. It is also noteworthy that we find practically no hatred expressed in these essays. Why do these children express neither hatred nor blame ? Surely they must hate those who have deprived them of so much. And yet the same thing has been observed among Jewish children in Poland. It seems probable that they repress their hatred because they are afraid of its elemental violence, and that this is an example of the 'retraction of the affective field' of which

Wolf-Machoel speaks in his admirable study—the annihilation of affective reaction by too crushing a shock.

In the same way a desire for vengeance on the authors of so much evil is not expressed in our essays. One boy of 17 writes: 'Let us forget bitterness and vengeance; let us forgive our enemy; let us hope that his sight is not dimmed by tears and that no remorse may torment him. I have only one wish for all the peoples—a beneficient peace upon earth.' Not even the desire to see them punished is expressed. This is the exact opposite to the Swiss children, many of whom, especially among the elder ones, do not mince their words about what should happen to those who have been responsible.

Very little interest is shown in the war except a wish to see it over, and pity for victims of the war which was expressed very tenderly, especially by the youngest of our Swiss children, is not more marked than a fellow feeling for all Jewish children. Here we see again that 'collective ego-centricity' that we have already met with in the children's preoccupation with the fate of the Jewish people.

In these young lives, as probably also in those of the great majority of uprooted people, the instinct of self-preservation has become omnipotent. It is the sole master of those who live in distress; its domination appears to be absolute and doubtless denotes a regression, temporarily at any rate, to a less evolved level.

It is impossible to foresee what part these young refugees will play in life, though there seems to be a grave danger that the sufferings and shocks of their youth will influence their years of maturity. This is what we are obliged to fear in view of our understanding of the delayed repercussions of psychic suffering in childhood. Even if for the moment the results of such struggling seem to have disappeared, they may reappear later on in the form of serious difficulties in adaptation. Certain psychic wounds which have healed superficially reopen much later, and amongst the gravest we must count a morbid attachment to a childhood which has been brutally broken in upon by an unkind fate.

For the young Zionists, as for all those who have found a new hope, much will depend upon their ability to reach the goal to which they aspire with so fine an enthusiasm, the mere prospect of which has rescued them from defeatism and despair. All those who have been obliged to leave their hearths and homes—Aryans or Jews, Europeans or Asiatics—know only one true remedy: a chance to take root as rapidly and completely as possible in conditions of life which are acceptable. These, for the young at least, must be as similar as possible to those from which they have been driven, so that they may be able to build up a new life for themselves without the exertion of physical or moral efforts which are beyond their stage of maturity and their strength.

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International Attitudes in Childhood and Youth[1]

Goodwin Watson, Ph.D.

Professor of Education, Teachers' College, Columbia University, New York

THE psychological foundations for a life of peace must be laid in childhood. While wars do not arise as the direct expression of personal hostility, those individuals who are suspicious, aggressive and dominating in their personal relations can do great harm in positions of national responsibility. The preservation of peace and co-operation across national boundaries is often a matter requiring patience, tact, consideration and genuine goodwill on the part of legislators, executives and diplomats. The sad fact is that ambitious men who have risen to positions of power by taking selfish advantage of opportunities to push others aside, are not psychologically equipped to keep the peace. It is not that they personally want war. Doubtless they hate war as much as any of us and they are fully informed on the latest appalling prospects of devastation. But some of these psychologically maladjusted individuals have a burning need to assert their own importance. Their impulses of antagonism are more easily aroused than their impulses of benevolence. Each is likely to confuse a bruise on his own sensitive ego with an intolerable insult to his nation. Having plotted and schemed their own way to power, they only too readily imagine plots and schemes against themselves and their nation.

This is a hard doctrine. It teaches that some of the roots of war are in each of us. It directs our efforts at peace-making deeper than treaties, organizations and economics, to the peace within our own hearts. Teachers who are themselves insecure, cringing before authorities and tyrannizing over pupils, easily believing the worst about other people, struggling for preference and prestige, belong to the unconscious war-mongers.

Let me hasten to prevent a misinterpretation. We are not arguing that the abolition of war and the achievement of international peace must wait until all men live in brotherly love with their neighbours. It would, however, remove immense perils if we could reduce the number of anxiety-driven, power-craving personalities operating within our national and our international agencies.

Emotional Foundations for Peace

This task begins in earliest childhood. It begins with a mother's warmth and tenderness as she gives security and pleasure and peaceful sleep to her nursing baby. It continues through a form of democratic discipline which respects the child and gives him increasing participation in decisions that affect him. It includes opportunity to make friends and to be accepted as a group member.

Three objectives must be achieved in childhood if the adult is to be capable of the best international citizenship. One is that *every child shall accept and respect himself*. This is the foundation of all co-operation with others. The individual who—because of the way his childhood impulses were condemned—feels himself unworthy easily suspects others of rejecting him. He interprets chance remarks as deliberate insults, accidents as plots, and finds every offer of friendship spurious. Only the person who has become well-acquainted with himself and has found in himself that which he can accept, approve and affirm, is free from the need to make unwarranted demands for support and protection.

The second objective of education in the early years is that *every child shall have a sense of belonging and participation in some group or groups*. Goodwill springs from comradeship. The rejected and isolated child responds with contempt or bitterness or hatred. He is emotionally equipped for war. Studies of American school children have shown that when pupils in a typical class choose the classmates they would like best to sit by or to work with, approximately 20 per cent. of the children are chosen by no one. These are the isolates who need to be given special attention and a sense that they are wanted and needed by their fellows.

The third objective in laying the emotional foundations for peaceful living is that *every child shall accept other children who are different*. If young people are some day to be good citizens of One World, they must begin in childhood to attach positive value to differences. A companion of another skin-colour, of another nationality or political party or religious faith, should be especially welcomed. Those who are most like us can contribute least to us. We have most to learn and much to like in those who are different. Young children do not ordinarily reject others on the basis of such adult standards as race or creed. Children do, however, have their own symbols of status. Sometimes these reflect the socio-economic status of the parents—children from a 'nice neighbourhood' avoid children from 'across the tracts'. More often approval is given to children who are large and strong, well-dressed, and good looking. Part of the teacher's problem is to help pupils discover unsuspected talents and contributions in other children who are at first rejected because they are too different. Toleration of difference is not quite enough—there must be positive affirmation of its value.

Upon these three factors—self-acceptance, acceptance by others and acceptance of others—are built the emotional foundations of world-wide co-operation.

Developing Social Attitudes

At adolescence the youth's world widens. This is the age of transition from the little affairs of childhood to the broader concerns of adult life. It is not surprising that this should be the most important age for the crystallization of international attitudes. It is the age of most religious conversions. It is the age of vocational choice and choice of a mate. In these years political attitudes begin to take form. Class loyalties appear. A philosophy of life emerges.

Some of the most effective work in developing social attitudes has been done during adolescence. Adolescents in the folk-high-schools learned new ways of living together that brought great progress in Denmark a century ago. The potent training given to Fascist and Nazi youth during adolescence

[1] This paper was given at the Unesco Summer Seminar on Education for International Understanding, held in Sèvres in July and August, 1947.

persists as an obstacle to democratic outlook.

One interesting study by Dr. Cherrington may be cited. He gave tests to many different groups before and again after certain training in international relations. The greatest change he found in any of his experiments took place in young men and women, 18-20 years of age, listening to an eloquent and moving speaker before their college assembly.

There is a law of primacy in the formation of attitudes. One speech —as in the Cherrington experiment —may bring a marked change in the attitudes of those who are hearing certain ideas for the first time. Cherrington found that students and adults with a long experience of training and observation in international relations were very little moved by one more speech. Even a summer of study at Geneva did little to change the attitudes of students who had acquired a firm foundation of understanding before they came! The more people know about a given issue and the more expert they are in it, the less likely any change in their viewpoint. The vulnerability of adolescents to constructive or destructive attitudes rests largely upon the element of primacy. They are forming their first opinions and these are likely in most cases to last.

Forming Group Attitudes

We are now ready to look into the conditions under which adolescents form international attitudes. We have seen that these attitudes rest upon emotional foundations laid in the inter-personal relations of childhood and that at adolescence there is a first effective formation of a personal world-view. Perhaps the most important determining influence in the shaping of this world view is the attitude taken by the youth's companions. A popular term in contemporary American studies of adolescence is 'the peer culture'. This refers to the actions, attitudes and values of a given age group in a given community. It re-emphasises the familiar observation that the adolescent picks up his ideas of how to dress, how to talk, and how to enjoy himself from his companions. Often he rejects the ideas of parents and teachers if those are in conflict with the way of life approved by his peers.

A paradox arises from the potency of the peer-culture. It is easier to change the attitudes of an entire group than to create a divergent attitude in one member of that group. The one is seldom able to maintain his distinctive position. When the group as a whole changes, then each reinforces the other. Kurt Lewin's experiments during the recent war showed that the best way to get food habits changed was to get a closely-knit group—a college fraternity, for example, or a family—to decide as a group to adopt the change. Dr. Mustapha Sherif has given us in his *Psychology of Social Norms* a neat psychological demonstration of how this process works. He showed that even so simple a response as perception of apparent movement of a fixed point of light in a wholly dark room is dependent on social factors. People tested in groups learned to see the kind of movement which their fellow-members of the group saw. Experience gained in the group carried over into solitary situations, but learnings acquired when alone were quickly over-ruled and discarded if they later proved to be in disagreement with the group.

The implication is clear. The natural gangs, cliques, clubs and other adolescent groups represent the ideal units for effective education in attitudes. When the whole group decides, the individual members are powerfully influenced. The group decision is never a purely intellectual matter. It embodies feelings and values; it results in loyalties and standards. Groups that have worked together as a team to present their view to others and to defend it against opposition build up especially strong feelings. That is why the technique of the 'interest-action group' is proving so effective in youth education.

Education for World-Mindedness

The next observation which psychology can contribute concerns the growth of the new-born attitude. Let us assume that on a good foundation of emotional and social security in childhood, a group of adolescents have investigated the possibilities in an agency like Unesco and have taken an active position for its support. Then

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what? Does this new attitude remain fixed or grow or die out?

The process is best described by the Gestalt psychologist's concept of 'differentiation'. The simple general concept and attitude first acquired gradually becomes more complex. To follow the illustration a bit further, the adolescent having decided in a general way that Unesco is a good and useful step in world affairs begins to learn more about it. He reads something in the press—hears something on the radio—studies a pamphlet at school. Perhaps at first he thinks of Unesco as almost identical with the United Nations. His next step might be to discover wherein it is distinctive. He may then discover certain limitations in what Unesco can now accomplish. His attitude changes a bit. He is still 'for' Unesco but he is ready to work for improvements in this organization that would help to make it really what he would like to see it be. If his teachers are alert and free, they will encourage him to work and campaign for these improvements. As he does so, his attitude will again become more differentiated. He will discover that there is a price to be paid for each change. Some, that looked attractive at first thought, will be found to raise serious difficulties. He will find that some changes are feasible now but others will take a long time. And so the process of differentiation might go on up to the high level of the experienced secretariat of Unesco who have an extremely differentiated understanding of the problems and possibilities of this agency. Like the schoolboy, they are 'for' Unesco. But their attitude is now highly differentiated and complex.

One difficulty with most education in international attitudes is that it is not sufficiently realistic and differentiated. Opinion polls in America show that if a question of world organization and international co-operation be stated in general terms, something like 80 per cent. of the citizens are internationalist in their answers. They want peace and world order and harmony among nations. But these attitudes are very general and undifferentiated. On specific issues the same citizens may turn isolationist or imperialist. It is not uncommon in our land to find people who say they believe in freedom of speech but who would bar all Communists from speaking on the radio; who say they believe in brotherhood but who treat another race as inferior; or who claim to want a strong United Nations Organization while approving unilateral action in world affairs by their own government. These people have not gone beyond the first simple steps in attitude formation. They affirm ideals without understanding what those ideals imply. They embody the age-old separation between good principles and bad practices. It is a primary task of education to lead youth to test out ideals in action and to bring the growth in understanding which follows the attempt to practice what is preached.

Education does, in fact, foster the formation and development of good international attitudes. Opinion polls in the United States have shown that while a large majority wish to strengthen the United Nations and to make international policing a reality, the proportion of citizens holding such views increases with level of education. The more schooling citizens have had, the greater their interest in effective international organization. Similarly a faith in the possibility of peaceful co-operation with the Soviet Union was expressed by twice as large a proportion of college graduates as of adults whose education was limited to the elementary school. This fact is interesting because it indicates that education is more potent than economic class in determining the attitude. The best educated often occupy privileged positions yet they are on the average more favourable toward the U.S.S.R. than are those skilled or unskilled members of the work ing class who had to leave schoo at adolescence.

Other studies have shown tha the magazines commonly read mak a good basis for predicting th international attitudes of an indi vidual. The best informed are, i general, most inclined toward peace ful co-operation. Travel has also been found to be a broadenin influence. Even travel within one' own country seems to contribut toward emancipation from th most provincial outlook. A study by Maury showed that student attending a college near home ha a narrower and more nationalisti view of world problems than di those who travelled far to college Several American colleges urg their students to spend at least on year of their course abroad.

As we turn now toward the future what more might educatio undertake? I will, if I may, offe four fairly specific proposals.

I. The first is that every adoles cent should spend some weeks, o preferably months, getting ac quainted with each of perhaps nin major world areas. These migh be: (1) the U.S.A.; (2) the U.S.S.R.; (3) the British Common wealth; (4) China; (5) India (6) the Near and Middle East (7) Latin America; (8) Scandin avia; and (9) Colonial Africa From another perspective anothe list might be made, but the nin include the major climatic regions the major types of economic org anizations, the major politica systems, and the world's majo religions.

The area study programme differ from the usual teaching of geo graphy, history, languages, etc., a

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separate subjects. In studying any area, its whole life and culture is treated as a unit. Its geography clarifies its economic life; its history accounts for certain institutions; its art and literature and religion enrich all other aspects of its life. One learns to see the people in their daily life, struggling with major current problems and carrying forward an age-old heritage. If, in the study of each area, one good interest-action project could be developed, the young people would emerge far better prepared for world citizenship.

II. The second specific proposal is that opportunity for youth to travel be increased. Going about and getting acquainted with new people and new places is youth's favoured method of learning. Group travel within countries should expand as it becomes easier to cross national boundaries. Exchange of students should be facilitated. Eventually, I hope, every candidate for a teaching certificate will be required to have spent some months outside his own nation.

III. The third suggestion is that young people shall be encouraged to identify themselves with like-minded youth in many other countries. All of us, in this diverse world, have some 'consciousness of kind'. We feel kinship with some people and find others strange and remote. Too often education has permitted the line of differentiation between 'We' and 'They' to fall along national boundaries. That distorts the facts. When I seek for the people who share my values I find them in every nation. When I must reluctantly admit that there are those whose outlook is completely foreign to me, I am as apt to find them in my own nation and even in my own home town as in Europe or Asia or Africa. The attempt to accept everyone often results in a vague sentimentality. A realistic step which young people can take immediately, however, is that which Professor Lauren Zilliacus has called 'trans-nationalism'.[1] This does not refer to co-operation between nations but to an individual attitude which defines the person's kinship group as one which cuts across and ignores national lines. Artists and scientists, for example, often feel closer to a colleague abroad than to their next door neighbours. This social-psychological truth could apply to almost everyone but it is only dimly understood. Marx thought of economic classes as trans-national. 'The working men have no country' says the Manifesto, and goes on to point out that the bourgeoisie also transcend national lines in pursuit of world trade. Between the wars, economic cartels grew up across national lines and sometimes in opposition to national interests. One step toward becoming a world citizen is for youth so to draw the line between comrades and opponents that the group with which he feels most firmly allied includes citizens of many nations, while those against whose errors he crusades include citizens of his own land.

IV. Trans-nationalism is not presented as a final answer, but as a necessary next step. At the same time it is important to strengthen in youth the sense of belonging to an inclusive world-wide community. The United Nations must be more than a chart of organization or a controversial item in newspaper headlines. Youth should be helped to have a sense of belonging to a global fellowship. Professor E. L. Thorndike some years ago offered a few suggestions:

> 'If psychologists had been consulted about the League of Nations twenty years ago, they would, I think, have recommended that it be given power to hold World Fairs; musical festivals, etc., in one nation after another; to issue money (ostensibly for the convenience of travellers but mainly to make itself known and trusted), to send missions around the world, and do other things designed to capture the public imagination and make all peoples feel that the League was a grand affair, that it belonged to them, and they to it.'[2]

In conclusion, let us summarize this all too brief review of an all too large problem. Youth's international attitudes are built upon an emotional foundation laid in childhood and characterized at its best by self-acceptance, acceptance by others and acceptance of others. In adolescence, when the primary orientation of youth toward world affairs takes form, it is the attitudes within the 'peer culture' which are most influential. Wise educators will help groups of young people undertake interest-action projects which will deepen and differentiate the attitudes desirable in a world citizen. The educational programme might well develop in area units rather than the usual subject-matter divisions. Opportunity for travel outside the country will bring international relations out of the remote and merely verbal to concrete living reality. As young people transcend national boundaries in their consciousness of kind and are attracted by the programme and symbolism of a new world organization, they will be increasingly ready for opportunities and responsibilities their parents never knew.

Development of the attitudes the world requires to-day cannot be achieved by minor modifications of what the schools have done in the past. The task has immense new dimensions and a terrible urgency. Education for peace now demands readiness for fundamental, drastic and even revolutionary changes in the programme of our schools.

[1] See his article in *The New Era*, October, 1947

[2] Thorndike, E. L., *Human Nature and the Social Order*. New York, Macmillan, 1940, p. 868.

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Search for a Common Ground

Lance Whyte

Author of 'The Next Development in Man,' 'The Unitary Principle in Physics and Biology' (in preparation)

It is clear that if the trend of world affairs, which surely reflects a confusion in the thoughts and feelings of individuals, goes much further in the direction it has taken during the last thirty years, we are in for a bleak period where courage and faith will have severe demands made on them. I do not believe that we shall see a complete collapse of civilization; and whatever happens in the political and social field, there will always be individuals seeking to build up a new world. The question is what are the ideas in the minds of these people likely to be?

The aspirations and idealisms that created the European tradition are meeting a very grave challenge, partly owing to the internal conflicts of Europe, but also from new philosophies which demand a radical adjustment by those who have been brought up in the old way. In this situation we may ask what are the possible sources from which any really effective aid could come to man to-day? Can we imagine a religious prophet transforming the situation? I personally feel that we cannot, for part of our problem is the relation of man to modern knowledge, so that the classical type of religious inspiration can scarcely meet man's need in a scientific age. Can it come from the fundamentally good qualities of the common people? I believe it cannot, because they can be misled by false ideas. Can it come from education alone? Well, education is a channel, and the important question is: what conceptions are to reach the next generation through that channel? Can it come through Marxist Socialism? I personally believe that the ultimate unification of mankind cannot come alone from a doctrine which was originally based on the principle of conflict, unless it is transformed and put on a universal basis.

Now to me it seems clear that what is required as the basis of any stable world order is a new foundation for human consciousness, i.e. for all thought, scientific or other. This new foundation must be universal in two senses. It must be valid for every individual throughout the race, and it must be applicable in all fields of experience. Moreover it must be integral with science and draw prestige from the entire body of scientific knowledge. It must also in some sense have the power that religion has had in the past. Thus it must give man the ability not only to transform external nature, but also to harmonize his own nature.

These demands may seem extravagant, but they are little more than Marxism originally claimed for itself and, within certain fields, has already proved its ability to achieve. What we require is a universal doctrine, more comprehensive and more generous of variety than Marxism.

Now what do I mean by a new foundation for human consciousness? I use this term to refer to all the basic factors which determine the pattern of human thought and action, individual and social.

If we look back over the long vista of human history from the point of view of the fundamental factors determining human thought and behaviour, I think we can discern three great periods. First, the primitive world, when the greater part of human behaviour was determined by instinctive patterns of which the individual was scarcely aware. Then there comes a second period when man is conscious of some of the factors determining his behaviour and is unaware of others. This covers the centuries from the ancient civilizations up to date. But now it seems that we are about to enter a third period, since the influence of modern science, and particularly of psychology, is towards making the individual aware of the factors determining his thought and behaviour. But as yet there is no balanced science of man and no adequate psychology, so that what we already know about the factors determining human thought and action is not only incomplete, but disordered. When a balanced and reasonably complete picture of man is achieved as part of a unified science, we shall have entered the third great period. I believe this is not far ahead and that it will be based on universal principles expressed in a single comprehensive way of thinking about all kinds of natural processes, including those of the individual and of society. This new system of thought will serve not only to co-ordinate and strengthen the instinctive convictions of individuals but will also provide a basis for social co-operation and action. It will in fact provide a foundation both for personal and for social integration.

These suggestions imply that we are on the eve of the emergence of a great new world philosophy which can co-ordinate personal intuition and scientific knowledge. But we must ask two questions. How is this new attitude of philosophy to come into being and what is to be its specific content?

There are two main ways in which one can imagine such a new universal method of thought developing. The first is by the more normal and ordinary method of attempting to combine fields of existing knowledge, by trying to find an underlying common ground. This can be applied not only to fields of science but to the different social and political attitudes of the various communities of the world.

There is also a second way which may prove much more important historically, because without it I do not believe that the first method could achieve adequate results to get the human mind out of its inertia into new channels. This second possibility is that science itself may undergo a revolution resulting in a beneficial unification and simplification of knowledge so that the race is provided with a universal and valid way of thinking about nature, including man and society. I believe this revolution to be already under way and I shall return to this question in the second part of this paper.

I want to mention one important contribution along the lines of the first method—that of integrating knowledge and co-ordinating apparently conflicting points of view. A book was published about a year ago in the United States, called 'The Meeting of East and West' by Professor Northrop. I recommend it to everyone who is concerned with finding a universal attitude which can be accepted by all peoples.

The book has many limitations, but I feel that it expresses a more earnest attempt to transcend all sectarian points of view and to find a universal human pattern beneath all political and other antagonisms than does any other work published since the Russian Revolution of 1917. Here is a noble attempt to seek out the philosophical roots of existing cultures, to discover where they are not in conformity with modern scientific knowledge, and, by adjusting them where necessary, to show how they can all lead towards a universal culture.

II

THE REVOLUTION OF SCIENTIFIC THOUGHT

As I have just said, there are two possible methods by which man may move forward towards a universal attitude. The first is the step-by-step method and the second a leap forward into a new formulation of scientific thought. I am going to try to outline now what I think can already by discerned of the main factors of the new unified science which I believe lies ahead.

The Newtonian theory of Gravitation constituted a revolution in scientific thought which did not have its full impact on society until a century or more after it had been formulated, and indeed we are still struggling with many of its consequences. But nowadays ideas spread more rapidly and the impact of a new revolution of thought on the social world might be much more direct.

It frequently happens that the general outline of new scientific ideas has been apparent long before they received their definitive formulation, and this makes it possible to attempt a prediction of what may lie ahead. Certainly I believe that the new conceptions have been gradually coming into clearer focus during the last twenty years.

We may roughly say that the Newtonian epoch in scientific thought came to an end about 1900 and that since that date physics at any rate has been in a period of transition. One of the main principles of the Newtonian outlook was that the permanent is real, and that what is real is permanent. On this basis scientific analysis consisted in taking a complex system to bits, i.e. in separating out parts of the system which were themselves permanent. This emphasis on permanence underlies both atomic theory and the whole of quantitative science.

In view of the preoccupation of exact science with the inter-action of permanent entities, it is not surprising that mind was left out of the picture. The dominant scientific methods of the period could not cope with such problems as memory and the formative characteristics of human thought and personality. Philosophers such as Spinoza and Descartes were thus forced to treat mind as a sort of secondary substance alongside matter and to neglect the formative character of mental processes. This deepened the great dualism of mind and matter which has for so long haunted human thought.

It is convenient to choose 1900 as the terminal date of the Newtonian epoch. It was then that the electron was discovered, and it was thought that this fundamental electrical particle held the key to the structure of the entire material universe, i.e. that everything could be regarded as made up of electrons. But since then physics has discovered as many as six or eight other kinds of fundamental particle, so that the particle picture of matter based on Newtonian conceptions has now grown exceedingly complex. It seems that we are approaching nature with the wrong kind of intellectual instrument and that, if we wish to achieve a simple picture, some radical change of method is necessary. I have not time now to go into this in further detail, but there are many other experimental facts which show that the particle conception of matter is growing increasingly vague, and in some respects it is now wholly inadequate.

My own view of this situation is that we must now substitute for the Newtonian conceptions the idea of a formative process, i.e. a process in which patterns are developed and transformed according to some law which has not yet been discovered. In other words, the emphasis has now to be on the formation and transformation of patterns rather than on a relatively chaotic assembly of particles displaying no general tendency.

If this guess proves correct and physical theory develops along the lines I have suggested, it would have important implications for our everyday thought; for example it would link up with the Gestalt method in psychology and with other tendencies in contemporary thought such as those outlined by General Smuts in his book on Holism published some twenty years ago. Moreover, this speculation receives some support when we notice that in many of the fundamental problems of physics and biology there is a process of development of form or pattern which has so far eluded exact definition. It may be that the conception of a formative process is the needed link through which physics, biology and psychology might be brought together into a single science.

If this occurred there is little doubt that the fundamental principles of the new science would attract and fascinate the human mind even more than did Newtonian gravitation and the applications of quantitative science. The more I consider the history of the different sciences during this century, the more I am forced to the conclusion that the ground has already been prepared for a movement in the direction which I have indicated. The principle of a formative process, if justified by physics, would not so much provide the basis for new fields of research as constitute the co-ordinating principle for knowledge which has already been accumulated. Thus the impact on society of this new principle might for this reason also be much swifter than in the case of the Newtonian synthesis.

Now it is a curious fact that if this conception proved useful and valid in the field of physics, it would have immediate applications in human affairs and have various ethical implications. For example, if it becomes natural to regard all phenomena as expressions of one universal formative process, then it will become natural to seek to interpret human behaviour also through this principle. What is now regarded as the inter-action of two entities or individuals will then be seen as a joint process in which they both take part; thus, instead of analysing systems into separate permanent and unchanging entities and studying their inter-actions, the new method will seek to discover the formative

processes displayed in the system comprising all the 'interacting' entities.

Let me make this clear by a specific example. When two adolescents fall in love a psycho-somatic change (i.e. one affecting both body and mind) takes place in each of them, each being changed under the influence of the other. But it is impossible to describe this process as the inter-action of two unchanging entities, because each of them is changing. Therefore the only way to regard it is through the conception of a single process affecting them both and developing complementary characteristics in each of the two. Here we have the essentials of a formative process, the two individuals forming one developing pattern of complementary parts.

I believe that, if we look deeply enough, many of the troubles of our contemporary civilization arise because men still cling to conceptions of permanence. We seek immortal life, permanent bank balances, and the preservation of our ego, instead of surrendering to the inevitability of development and change. If the coming way of thinking is to put the emphasis everywhere on an over-riding process in which all components suffer change, it will be seen that every attempt to cling to an unchanging ego or to any other form of permanence is futile.

In conclusion, I would like to point out that this idea of a unitary formative process is very like what Dialectical Materialism would have been if the Dialectical Materialists had not allowed many of their conceptions to become static. Marx himself saw man's social history as a perpetual process but in his magnificent struggle for social justice he was compelled to give sharp definitions to the classes and to the class war and so to bind his theory to certain static conceptions. He thus really betrayed his own process philosophy by tying the doctrine to the strategic methods which were necessary for the class struggle at a particular historical moment. What we need now is perhaps a pure process philosophy corresponding to what Marx and Engels had in mind when they were thinking as disinterested philosophers rather than as political propagandists.

Now lest you think I have been unduly speculative, I should like before ending to mention that nearly all the ideas which I have put before you can be found in Goethe's scientific essays written about 150 years ago. Goethe's attitude, not only to science but also to human beings, was based on his sense of a developmental process as fundamental to all organic and social processes. He did not use the word 'unitary' but he meant, as I do, a single formative process of which the material and mental aspects are both essential components. This intuitive sense of a formative process lying deep in the nature of things led Goethe into sharp antagonism with the Newtonian science of his day, largely because he felt that the mathematical method had led the exact scientists to neglect what he felt to be the most important point of all. At that time neither he nor his opponents could know that exact science itself would one day move in his direction and so justify his intuition, though not, of course, his antagonism to mathematics. The new outlook which I have tried to sketch will only have been properly established when the quantitative methods of mathematical physics and the conception of a unitary formative process have been fused in the philosophy of a unified science.

Wayward Youth in Hamburg

O. Wommelsdorff

Inspector of Board of Schools, Hamburg

This report is not based on statistical records. The available material from youth courts and similar sources cannot give a comprehensive view of the facts, because it covers only a small section of the phenomenon that is worrying us. Besides, the problem must be tackled in connection with the present decline of adult morality which in its turn is linked with the economic situation of the German people. That is why we are trying to give an account which is based on impressions gained by teachers in their daily intercourse with their pupils and in their dealings with the pupils' parents.

The present plight of our economy, the complete breakdown of our currency, and the disintegration of family life owing to the disastrous housing conditions, are the immediate cause of the alarming increase of juvenile depravity. Besides, we must not forget that these children were encouraged in the Hitler Youth to be presumptuous, that they witnessed excesses of modern warfare, that many of them were separated from their parents for years on end when they were evacuated, and that all this has further confused their sense of values.

The bulk of our pupils, however, give a far better impression than these handicaps and negative influences might lead us to fear. It is pleasant to note their conduct and general attitude at school, their zeal, and the mutual trust between them and their teachers. There can be no doubt that the present generation of pupils differs from protected and secure children in their marked lack of concentration and, especially in the senior classes, in their backwardness in school subjects, which puts back the standard of their achievements by two years on the average. On the other hand, they have an unprecedented general experience, versatility and ability in all domains of practical life, and it is a vital task of the school to build upon these qualities and awaken in the young a sense of responsibility.

The following experience of a head teacher in a rural suburb of Hamburg may serve to illustrate the situation.

One day this head teacher came across the father of one of his pupils in the street. The boy, 14 years old, was an industrious pupil, very highly thought of by his teacher because of his straight, frank character, and on this occasion the teacher told the father so. The father beamed with pleasure. His answer was something like this: 'Yes, isn't he a good boy? Always ready to help, never lazy! You have no idea how well that boy looks after us. Our family did not freeze last winter.

He always provided coal in time. We need not starve, either: he keeps us supplied with potatoes, vegetables, fruit, he scrounges everything. He really is a marvel.'

We will not enlarge upon the looting of coal trucks, since in the eyes of the parents as well as the children this is not theft, but a measure of self-defence. Let us consider the scrounging of food and its implications. In this case we can assume that the boy just buys and barters from farmers and gardeners in the usual way. Of course, we do not know how he procures the goods he gives in exchange, by chain bartering or black market dealings of his own. At any rate the parents would be very much astonished if told that their boy was morally endangered. But we are only too well aware that the familiarity of the boys with the affairs of the goods stations, their exchange of experience with fellow-foragers, are apt to rouse in them a craving for ever new excitements and risks which sooner or later may lead them to acts of real law-breaking. In the past winter when the famine was at its worst food trains were attacked and robbed by boys. It often happened that well-organized gangs of about twenty boys between 12 and 14 years of age, well versed in the tricks related in wild west thrillers, stopped trains by means of false signals, and looted them. Such things as an hundredweight of herrings or wheat and large quantities of cereals, cigarettes, chocolate were quite frequently found in their possession. These spoils were of course not meant for consumption by the boys' families only; most of them were destined for the black market.

This shows that the problem of juvenile delinquency cannot be treated separately, for the families are involved. In some cases they may have been dragged in by the children, but more often it is the other way round: the parents have long been living and thinking in terms of the black market, and the children grow up in the ways of their elders as a matter of course. As a consequence of the collapse of our currency the practice of paying for goods in kind (Kompensieren) is far spread in the business world. The workers also benefit by these methods: in addition to their wages, which only suffice for purchasing the wholly inadequate rations, they are given a share in the goods manufactured at their works, or food, clothes, or household articles obtained by the manufacturers in exchange for their products. Thus the workers of a tobacco factory get half a package of tobacco a day each. According to the quotations of the black market this means another RM 750,— for them per month. Women workers in a tin factory get 100 lids and 8 tins per month, that is RM 250,—, in addition to their wages. Workers unloading fishing craft are given 20 kg. of herrings, that is RM 200,— per shift. Crews of steam trawlers get a tank of fish-oil each which is passed on at the rate of RM 140,— per bottle. The workers and employees of a certain engine factory receive each a box of cigars per month, i.e. RM 500,—.

In other words, black market notions play an important part in the homes of many children, and only the school still keeps aloof. Often the teachers know very little about these matters, and the children are astonished at so much ignorance. One colleague, for instance, helped a girl of 14 to repair her shoe which she had torn on a school-trip. The girl told him that her parents had just bought these shoes for 'two-fifty'. 'So you had got a coupon for summer shoes?' 'Oh, no, not for RM 2,50 but for RM 250,— !' The father of this child is a clerk, and his salary hardly exceeds RM 200,— per month. One must realize that as regards economics and morals nowadays most people in Germany, and with them their children, lead double lives. The younger ones do not yet feel the incongruity of the two worlds they move in, whereas the fourteen to fifteen-year-old are so well aware of it that they say to their teachers, 'We like being with you, it's nice at school and on class trips. But don't think that we are always like this. We are quite different out of school.' The boys who speak like this may have hide-outs stuffed with goods in the debris, but at school they are decent and well behaved, they would not dream of stealing anything from their fellow-pupils and school property is safe.

This living in two different worlds menaces a very great number of the pupils. Serious crime committed by children or juveniles is comparatively rare, in spite of the life led by them outside school and what it stands for, in the borderland of lawlessness, with the connivence of their parents. The decay of the moral order starts with the older generation.

Another example: A fourteen-year-old girl showed her teacher a letter from her mother asking her not to make a date for next Sunday, since on that day the parents would like to go out. She promises to let her go to a dance the following Sunday instead. In answer to his amazed question

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the teacher learns that not only this girl, but sixty per cent. of the girls of that form go to dances on Sundays with the approval of their parents. The dancing-halls they frequent are decidedly disreputable, and more often than not the girls have a long way to go home in the dark, with all the moral dangers involved.

Why this laxity on the part of the parents ? At present running a household is exceedingly difficult. The big girls have to help. Shopping and queuing-up for food takes a lot of time. The parents have no reward to give them, so they allow them to go to these dances. Others are so tired and overstrained that they have not the energy to oppose the girls' wishes, they simply give in. One day a police officer of middle rank contacted the head teacher and asked him to see to it that the owner of an ill-reputed dancing-hall to which his girl kept going be forbidden to admit juveniles to the dances.

Very frequently it has been observed that parents take their thirteen to fourteen-year-old children to films forbidden for juveniles. They are no longer aware that precocity might harm them. And very often they are so uprooted themselves that they do not mind how they get along provided they do get along. There are cases where the father has not yet returned from captivity, the mother is ailing and the fourteen-year-old boy or girl maintains the whole family by black market dealings. And how can we expect the young to uphold any principles of decency when their elders have shed all scruples in business life ?

And yet we may trust that the damage done is not irremediable. When we have a sound currency again and economic conditions have improved, juvenile delinquency is sure to decrease and the majority of the young will seek and find interests and a style of life better suited to their age. Efforts are already being made to induce them to abandon their wilder habits and replace them by gentler spare-time occupations—hiking, decent dancing (not only folk-dancing), play acting, handicraft. An association, 'Kulturring der Jugend', provides concerts and theatre performances for the young.

It would also be wrong to conclude from the examples cited here that all the present generation of school children are contaminated. There are schools and whole districts where things look very bad indeed, but there are others where the pupils are scarcely touched by the corruption of our days, where teachers and parents are aware of the danger and join forces to fight it, not merely by looking after the children, doing things for them, but by encouraging them to take an active part in some constructive scheme, maybe for the benefit of their school, by enlisting their services on behalf of persons in need of help, for instance the war blind. And it is in such attempts that we see the most effective ways of combating the evil spirit of our age.

The Unesco Seminar—Paris, 1947

L. H. de Smidt

Oakhurst Girls' School, Rowdebosch, Cape Province, formerly Secretary of N.E.F. in Cape Province

The first international Seminar in Education organized as part of Unesco's programme and held at Sévres, France, proved a unique occasion, and an outstanding success. Thirty-one countries participated, with a total of eighty representatives. These included teachers, administrative officials, educational writers and editors, under the leadership of Dr. Howard Wilson, Associate Director of the Division of Education of the Carnegie Endowment for International Peace, and a staff of prominent international educationists.

The Seminar was housed in an historical building once the property of Madame Pompadour, later *Manufacture Royale de Porcelaine*, now *Le Centre International d'Etudes Pédagogiques*.

In this atmosphere of serenity and beauty, a band of pioneers from all the ends of the earth were met together—as President Blum, in his inspiring address, put it—'all bent to the same task of seeking to establish the microcosm of the great universal cosmos . . . all actively working for peace, and producing the conditions for peace'.

The programme of work was divided into two areas. The psychological aspect, particularly in regard to the adolescent ; and the purely practical aspects involving teaching techniques and curricula.

Organization was informal and flexible. Members divided themselves into groups under the leadership of a staff member, and worked on particular studies or projects, such as the teaching of social sciences and modern languages, various aspects of teacher training, and the study of culture patterns of nations as they affect young people, and their implications for international understanding.

This was an ideal method of organization as it gave the maximum opportunity for active participation. Discussion and a series of lectures by specialists, produced a wealth of material.

The object of the Seminar was not to lay down hard and fast rules, irrespective of national culture or teaching techniques ; nor to resort to indoctrination and ring the death knell of nationality and liberty ; but to build on understanding. This again was aptly stressed by President Blum, who said, '. . . in dealing with other men and other peoples, it is important to know and understand not merely the points they have in common but also the points on which they differ. For those higher forms of community, international society or international family are based not only on identity and equality of rights, but also on the variety, the originality, the particularity of national characteristics . . . so that each people may be enriched by the others' contribution of individuality, originality and special gifts.'

It was found that education in international understanding, both for adults and children, does not necessarily imply new courses or new studies, but that it has implications for the whole school curriculum, including the way of life in the school itself and the human relations it promotes. It involves intellectual and emotional as well as practical education. Knowledge is important, but not more so than attitudes, skills and ways of thinking.

The following is a summary of practical suggestions which may be of use to teachers :

Social studies teaching should :—

(1) include some study of each of the major areas of the world ;
(2) encourage students to take a special interest in some important aspect of world affairs ;
(3) stress the study of global geography, especially as it relates to the location and distribution of natural resources, including the world's supply of food ;
(4) include the study of the development of individual human personality, especially as it relates to the development of desirable human relations ;
(5) combat prejudice against persons and groups on account of their race, religion, sex, economic or educational status, and emphasize the improvement of relationships between groups ;
(6) examine the story of international conflicts and international co-operation, with particular attention to the United Nations and its specialized agencies as a constructive means of international action ;
(7) include a study of current events and contemporary problems.
(8) present relevant factual information, but also devote attention to the formation of attitudes and the acquisition of skills ;
(9) give special attention to the development of skill in critical thinking ;
(10) use the classroom, school and community as laboratories for civic education, as a part of the preparation of pupils for intelligent and active participation in civic affairs as adults.

The treatment of history and particularly the study of the United Nations' Organization involved much interesting discussion ; and it was felt that it should be studied as a development of internationalism dating from the time of the Greeks and not as a doctrine. History teachers should be continuously aware of the scepticism over the failure of the League of Nations. In all, history should be taught as social development, not as a fairy tale stripped of all undesirable facts ; it should be built on reality and should emphasize international interdependence and stimulate mutual respect.

Of great practical value were suggestions for, and examples of, actual direct contacts given by various national representatives. It was suggested, for instance, that Unesco should organize a series of broadcasts between children of different lands ; that more use be made of the Junior Red Cross ; and that countries should establish INTERNATIONAL RELATIONS CLUBS, both for adults and children, run on the lines of the groups associated with the Council for World Citizenship in Great Britain and similar organizations elsewhere. International universities and colleges were advocated, as well as the interchange of students and teachers.

It is hoped that this Seminar will be the forerunner of many, both national and international ; and that Unesco's primary purpose—to promote peace and security through education—will result in action throughout the world.

Book Reviews

Reading, Film and Radio Tastes of High School Boys and Girls. *W. J. Scott (N. Z. Council for Educational Research, 10s.)*

Here is another essay from New Zealand whose interest will not be confined to that country. There are minor differences between the secondary school children there and our own, but English readers will be able to test most of Mr. Scott's conclusions from their own experience. Girls read more than boys, he finds. They care less for humorous and detective stories. They go less to the cinema—in New Zealand at least—but they listen to more radio-serials than their brothers. For most people, however, the importance of Mr. Scott's work lies less in general conclusions of this kind than in the mass of detailed evidence with which he backs them. Adapting Mr. Jenkinson's well-known English questionnaire as a jumping-off point, he has collected answers from nearly four thousand boys and girls, from 12 to 19, and collated them with the help of a team of young educationists. As a result he can tell us which authors are most popular (rather surprisingly Ballantyne still heads the poll with boys), which books (*Treasure Island* and *Little Women*), what percentage of which sex gives up which book without finishing it, and a host of other facts all worth pondering, if not all equally important or digestible. The book has not the wit and charm of Mrs. White's recent *About Books for Children*, but it is a useful supplement to it, since its scope extends into those later years when the adolescent taste is merging into the adult. Apart from the value of the material Mr. Scott has collected, there are some worth-while expressions of his own attitude, notably his recognition of the dangers threatening not only the pupil but the teacher himself from the prevalent low standards of popular entertainment.

Geoffrey Trease

Groundwork for Citizenship *By F. R. Kersley. (Pitman, 4/6)*

It is now widely appreciated that education needs not only to be extended, but also to take on new functions. School used to be the place where selected facts and skills were hammered home ; its primary purpose is now seen to be to provide a special grouping within the larger community of society through membership of

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which a child may familiarize himself with his wider environment at the same time as exploring his own capacities by participation in active learning.

This extension of the school's function has placed the teachers in a quandary. Anxious to develop active methods, they look round desperately for books that will give the necessary basic facts and framework, aware that the nose-to-page sort of study has only limited value and that a text-book should be the servant of a course and not dictate it. *Groundwork for Citizenship* will serve to solve their problem over the important field which it covers; that is the structure of society—governmental, legal, and economic—right up from the local to the international setting.

Groundwork for Citizenship is arranged as a series of eight studies which, while providing an abundance of facts, call upon the pupils to learn about the social system not merely by reading but by carrying out inquiries and working exercises which necessitate fact-finding, the use of personal initiative, and co-operative study. These exercises, incidentally, have all been proved in use and found to be within the scope of senior pupils. A big virtue of this book is that, as well as providing a good short course in civics, say for the final year, it would prove equally valuable for more flexible use; as a part of a social studies course, or as the means of giving body to the study of the social framework through current events.

At a time when the isolate is far too common in society, we must especially welcome this book. Social psychologists are finding that a significant factor in desocialization is the sense of being cut off from the social structure. Many to-day live out their lives so cut off—by sheer ignorance of what the structure is. A child who has followed the sort of course for which Mr. Kersley's book is designed will be spared that handicap.

James Hemming

British Journal of Psychiatric Social Work, *September, 1947. 3/6 for general sale, obtainable from 4 The Drive, London, W.3.*

The first appearance of a professional journal is an exciting event not only to the profession concerned but to the interested layman who wants up-to-date information in a small space. The excitement of your reviewer (who is a layman) had increased rather than abated by the end of the ninety pages of the new *British Journal of Psychiatric Social Work*. The time was ripe for such a publication, and our need for it had been made the more apparent by the publication of several pamphlets by the A.P.S.W.

One has seen so much in the way of American publications and heard so little of what is being done and thought along these lines in this country, that the A.P.S.W. Journal performs an important function in dispelling any doubts there may have been as to the extent and quality of activity over here.

Social Workers' Interviews by L. A. Shaw and F. E. Waldron, is a thoughtful and valuable contribution to the wide subject of interviewing, and perhaps the most outstanding of an excellent collection of articles. Another contribution on a particular aspect of the same subject is *Notes on Initial Interviews in Child Guidance* by M. J. B. Williams and R. M. Castle.

The experimental field is well represented by the article in which D. Lloyd Davies describes informal group therapy with two small groups of mothers in a Child Guidance Clinic—another of the several papers whose publication alone would justify this new venture.

As well as other articles on basic psychiatric social work, there are five on the experiences of P.S.W.s whose work has been extended as a result of the war, for example, *A Contribution Towards the Understanding of the Repatriated Prisoner of War*, and *British Children in America*. These articles fulfil the Editors' intention that the Journal shall move with the times. Their topicality in no way detracts from the serious value of the papers.

Here is a most interesting collection of material, something of a medley certainly, but the whole Journal is so alive that one forgives it that fault—if fault it is. Perhaps, if it is not inappropriate for one who is not a member of the profession to make a suggestion, it might have been better if the Journal had been divided into two sections, one for articles on principles and practice in clinics and hospitals, and the other for articles which show the Psychiatric Social Worker in the wider fields of work produced by the war. It seems too big a jump to pass straight from *Children from Theresienstadt* to *Notes on Initial Interviews in Child Guidance*, and then after one more article back to a P.S.W.s experiences of work in Belsen and the D.P. camps. Nevertheless, every article contributes something of value in the way of professional experience.

Mary Crockett

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From Prehistoric Times to the Renaissance (*Our Historical Heritage, Book I*). *H. P. Wolstencroft.* (*University of London Press, Ltd.* 4/9).

If you are seeking anything strikingly new or original you will not find it here : this useful textbook represents what is usually known as a swing of the pendulum : we are back in the Marten and Carter school. But I have noted during the last few years that an increasing number of children, who tend to be more conservative than their teachers, react a little unfavourably to the modern, discoursive and rather 'chatty' history text book ; they seem to demand more systematic and chronological arrangement, they sometimes ask for a date or two ! Susan, aged nine, was even heard to say, 'I'm tired of learning what the Romans had to eat !' Now Mr. Wolstencroft's book supplies these needs. But it is not just a little encyclopedia of facts. There are excellent and very numerous suggestions at the end of every chapter for individual and class activities, which offer all kinds of opportunities. If, for example, the child or the teacher is particularly keen on local history, in its relation to national history, there is a suggestion in this respect at the end of every chapter on English history. Ideas for charts, diagrams and drawings are all there too. Perhaps there is one serious omission : there is little or no mention of original sources of any kind, from the study of which there is a great deal the modern child can learn.

The book covers the history of Ancient Civilizations and the whole Medieval period. This would be more than one year's course, I think, especially if one is to supplement the information, as the author clearly intends, with some of the old favourite dramatic stories, and study some of the social aspects in more detail, Roman town life, a Benedictine monastery, and so on. For, as a good book should, this one whets one's appetite for further information as well as giving teacher and child alike a good working basis for his own exploration.

Faith Frimbley

And Still They Come

Latecomers to a party often include some of the most distinguished, but the host can seldom spare time for more than the briefest of introductions. So here are some of the best children's books which arrived too late for my Christmas survey.

Mr. Popplecorn and Four Little Hens by Margaret Musson (Harrap, 5/-) has bright, clean pictures by Kathleen Burrell and offers a simply-written story for ages 5-8. Robert Lawson's *Rabbit Hill* (Harrap, 10/6) won the John Newbery Medal in America, and so cannot be ignored, but personally I found it rather sentimental, especially the author's drawings which remind me of all the wee folk in Margaret Tarrant's pictures. It is all about rabbits, mice, skunks, etc., and brings in St. Francis.

D. M. Stuart's *The Young Clavengers* (Univ. of London, 8/6) is a sequel to her popular *Children's Chronicle*. It contains four distinct episodes, and is (as we should expect) pleasantly old-fashioned, soundly historical, and just a shade didactic. The archaic dialogue is regrettable. A character may say, 'I joy me', but it seems a pity when he asks, 'Wot you what ?' Mary Norton also takes us on an excursion into the past in *Bonfires and Broomsticks* (Dent, 7/6), where the twist of a magic bed-knob carries us to Charles II's London. This is a brilliant book, handling an old device with freshness and wit. Miss Price, the modern witch, is a delicious creation who would have delighted even Macbeth. You must meet her.

Prelude by C. H. Abrahall (Oxford, 8/6) tells the story of Eileen Joyce's early life, from childhood in Tasmania and West Australia to the first platform successes. From the backwoods to Sir Henry, as it were. It makes a very good story, too, especially with Anna Zinkeisen's black-and-petunia pictures. Recommended.

The Gateway (Blandford Press, 8/6) is a compilation by M. I. Fogerty of short stories and extracts from adult writers calculated to appeal to adolescents in the transition period of their literary taste. Seventeen authors are chosen ranging from Barrie and Conrad to Walpole and Wells. Useful for youngsters who have not a well-stocked library in which to browse for themselves.

There are two pony books, *No Mistaking Corker* by Monica Edwards and *I Had Two Ponies* by Josephine Pullein-Thompson, both Collins, 8/6. The first describes one of those holidays of which children dream—a riding tour to Granny's in Dorset, with Daddy conveniently driving the horse caravan with the heavy kit and Mummy shipped off to the Riviera to recover from appendicitis. The second story is told in the first person by a girl who begins by disliking ponies, but (*both* her parents having been eliminated by a business trip to India) goes to stay on a farm and is converted. Both authors have their public well weighed up.

Collins also publish *Royal Chase* by Joan Selby-Lowndes at 8/6, a very human historical story of ordinary people in Tudor times—at the Dissolution of the Monasteries, to be exact. Straightforward narrative, living dialogue, and a change from the usual themes and settings. For younger children they have published *The Happy Grammar* (6/-), with Adprint colour-photography and verses which, while frankly doggerel, should help small children to remember the distinctions between the parts of speech. A very attractive book, this, and educationally useful. Finally, from Cassell at 7/6, comes *Chanticleer and Partlet*, a simple retelling of the Grimms' story, with gaily-coloured drawings of real originality and animation by Hans Fischer.

Geoffrey Trease

INTERNATIONAL BOOK CLUB

Education for Sanity, by W. B. Curry, Headmaster of Dartington Hall School, the first book of the N.E.F.'s International Book Club, was published in October, 1947. *Teach Them to Live*, by James Hemming, will be issued to Subscribers in the first weeks of January, 1948, and the third book, *A Guide to Soviet Education*, by Beatrice King, will complete the 1947 subscription.

Publications for 1948 will include the International Year Book of Experimental Education, edited by Vernon Mallinson, and *Play and Childhood*, by Professor Jean Piaget, to be issued in a double volume. Geoffrey Trease is writing *Tales Out of School*, a critical and provocative examination of what the modern child reads.

The N.E.F. founded the International Book Club to provide teachers and parents with books dealing with modern educational methods and research and child psychology. A subscription of £1 ensures that each member, wherever he may live in the world, will receive by post three books and so avoid the difficulties of short supply and unequal distribution.

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THE NEW ERA

IN HOME AND SCHOOL

THE PRIVATE SILENT READING OF EDUCATIONALLY SUB-NORMAL BOYS

Herbert C. Günzburg, Monyhull Residential Special School, Birmingham

Once a child has acquired a fair mastery of the technical skill of reading, there lies before him at last the possibility of independent and untutored reading. Freed from the sometimes laborious, more often tedious 'class reading', where 'losing his place' because he is reading ahead is penalized, and where the working speed is regulated by the skill of the poorest readers, the child can enjoy his own private reading book and carry on in his own way. Engrossed in the 'Supplementary Reader' he may now forget school, teacher and comrades; reading has become not only a purposeful but also an enjoyable activity. This is, of course, one of the immediate aims of teaching children to read and as reading can be a most stimulating experience, attempts are made to introduce it as early as possible.

The complex of problems arising from these facts has certain special characteristics when we are dealing with educationally sub-normal children. Two aspects in particular have to be studied if the private reading of these children is to have any value in their education.

As it is well known, the acquisition of fluency and accuracy in reading does not in itself indicate a corresponding understanding. A child with a reading accuracy of 13 may show on a Comprehension Test the understanding of a child of only seven. Yet many schools in their records still indicate merely a child's reading age, that is his mechanical skill in word pronunciation, without paying much regard to the question what use he is able to make of his skill. This is deplorable because in the case of an educationally sub-normal child, the mere indication of his mechanical reading age is of little assistance and may be definitely misleading when we come to provide books for his private reading. In a future article I hope to discuss, therefore, the possibility of ascertaining such a child's comprehension of reading matter.

Once this problem has been settled and the limits of a particular child's reading—understanding have been found, we then have to discover what particular type of book interests him. As reading is sometimes a task which the educationally subnormal child does not take to with burning enthusiasm, it will be of special importance to appeal from the very first to his individual interests and preferences, in order to stimulate him into co-operation. Hence, a detailed study of his reading interests and habits is extremely desirable, in order to ascertain whether he is different in these respects from the normal child and if so, in what way. There seems to be no doubt that the peculiar intellectual and emotional make-up of these children has a considerable bearing on their attitude to books and that a study of these influences may help in solving certain problems in reading as well as in behaviour.[1]

LIKES AND DISLIKES IN READING

There has been scarcely any investigation into the reading habits and attitudes of the educationally sub-normal child. Yet, it seems obvious that it is very important to form a mental picture of the needs of such readers.

The following is a short summary of the opinions and judgments of thirty educationally sub-normal boys on the books read in the course of one term's private reading. Every boy after he had finished reading a book was given a sheet of paper with a standard set of questions. All the boys were encouraged to express their opinions freely and it can be assumed that their answers are fairly representative of the opinions of the so-called 'high-grade mental defective' who has taken to reading.

A statistical interpretation of the questionnaires serves no useful purpose, since a reliable ranking of likes and dislikes as expressed in questionnaires is dependent, among other factors, on equal access to every type of book. Several kinds of fiction, however, such as Humour, were not represented and others like Detective- and War-stories by only one or two books. Generally speaking the class-library of about 200 books consisted almost entirely of the current 'Supplementary Readers'.

The authors of the following comments and opinions on books were boys attending a senior class of a residential special school. Their chronological ages varied from 12 to nearly 16, their mental ages from 7 to 12. The Intelligence Quotients ranged from 55 to 92, massing mainly round about 70. Most of the boys had been behaviour problems in the past and were still

[1] Cf. 'Working with Unstable Educationally Sub-normal Senior Boys.' *Modern Education*, October and November, 1947.

full of emotional difficulties, although a certain stabilization had been achieved. They were nearly all comparatively good readers and many of them had been through a reading drill in the past which had improved their reading techniques considerably.[1] There were a few very poor readers, whose contributions to the present study were nil, but the majority of boys were able to read fluently and their appreciation of books was ordinarily not hindered by difficulties in the mere mechanics of reading. Their Reading Ages measured on the Burt Test reached mostly, excepting the few poor readers, from 9 to 13 with a good emphasis on the upper regions. They were all keen readers, though they had not always been so, and were very proud of their reading skill.

It had been explained to the boys that the questionnaire served three purposes. First, it was to test their understanding of the story; secondly, it was to help me in choosing better or similar books for them to read next time; and, thirdly, it was to help people who wrote these stories to know what boys liked to read about and what they did not like. These three reasons were repeatedly explained to the class and generally speaking the boys were willing and did their best. There were, of course, quite a number of boys, whose answers were of a monosyllabic type and their 'YES' and 'No' was neither helpful nor reliable. On the other hand a good number of answers to the questionnaire showed a definite attitude and well-founded opinion concerning their reading.

One might perhaps expect a certain falsification in the answers to the questionnaire, certain boys trying to voice their teacher's opinion rather than their own, in order to be on the safe side. This, however, was unlikely to occur in this particular class, which had been brought up in great freedom and where every boy was accustomed to give his opinion without fear of the consequences.

Even a short perusal of the commentaries of these older educationally sub-normal boys soon gives the impression that their tastes and preferences are very similar or even identical with those of their comrades of normal intelligence. There are, it is true, a few points which differentiate their needs from those of the ordinary child of the same age, but these seem to be mostly technical. On the whole there is little doubt that the reading reactions of these boys are normal.

The centre of attraction lies of course in scenes of fighting, shooting and descriptions of thrilling events. The excitement felt in reading of such incidents might be expressed rather primitively in a short sentence: *'I liked it because there were dead bodies in it.'* On the whole, the boys state the reason for their liking of a particular story simply by: *'It is a good fighting story'* or *'because I like to hear of daring deeds'*. There is, of course, no doubt that the factor of empathy plays a big part and will very often determine whether a book is accepted or rejected. A book might find particular interest because it describes a life which the boy himself has experienced, as seen in the simple statement of a former gypsy boy: *'I liked it because it was about a caravan'* or because it deals with life as the boy thinks he will experience it one day. Thus a dock-worker's son from Grimsby liked a book, which he assuredly would otherwise have rejected, *'because I might be a fisherboy myself'*. The unconscious desires of a rather withdrawn boy are expressed when he stated he liked a book *'because it was how the children made friends with a lot of people in a short time'*.

A particular place of honour in the boys' esteem is held by descriptions of escapes and last-minute rescues. Such scenes are very often referred to in their comments. *'This story had a lot of adventure in it and escaping, too, and was just right for me'* or *'Where Pierre and Margaret were hiding in the art gallery where the monks were doing their work.'*

The boys greatly admire descriptions of skill and practical ability, people's power of invention and how they master a difficult situation. The boys emphasize how they liked *'the way Robinson learnt to make things'*, *'the way they tried to catch Sandy'*, *'the way Tom made the fishing-line'*. Cleverness, too, is fascinating and thus the story of Troy is admired *'because it was how a man in those days thought of a plan to get into the castle and it was a good idea.'*

Even more strongly expressed is the factor of identification in the great interest taken in the fictional life careers of boys or even animals. Pinnochio is liked *'because he was bad at first but at the end he was good'*, a reflection perhaps due to personal memories, and an animal story is liked because it shows *'the way that the mongrel changed into a fierce dog'*. One boy put this point very clearly:

> *'Please give me a book like this again. I enjoyed it thoroughly. Jack seemed to be the one who grew up and was strong and not at all frightened of anything any more. That's how I like a story and there is fighting that comes in nicely.'*

It is interesting to watch the frequent references to the more emotionally-coloured events in a story, such as happy family reunions or the ways of family life. Considering that all these children have been deprived of normal family life and are spending a great part of their lives in institutions, and moreover, that in a great many cases the home environment is extremely unsatisfactory and causes the children a lot of worry, these references are no longer surprising. Knowing the family history of these children it is not difficult to realize that Alfred's small remark that he liked it: *'When Pierre met his dad'*, has a significance of its own. And if two different boys observed they liked *'the way that the Robin could talk to the little one and make him feel a lot better'* and *'the way Mr. Easy spoke to his son'*, we may be justified in drawing our own conclusions as to what is missing in these boys' lives. Incidentally, it is interesting to note in passing that all the remarks so far collected refer to the father, never to the mother.

The negative remarks perhaps help best to differentiate the educationally sub-normal reader from the ordinary reader. Owing to the former's limited technical reading ability and his limited intellectual endowment, his limited sphere of experience and his limited vocabulary, we may expect that most difficulties in understanding will arise from these shortcomings.

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1 'An Intensive Reading Programme in a Special School', *New Era*, July-Aug., 1947, and 'An Experimental Approach to the Improvement of Reading of Educationally Sub-normal Boys', to be published in *The Special Schools' Journal.*

Difficulties caused by the complexity and unfamiliarity of vocabulary are foremost in importance. 'Long words' have to be spelled out laboriously and the boys do not know the exact meaning of a large number of words. References to many well-known events and persons find no understanding and once the sphere of abstract imagery is reached the educationally sub-normal reader is hopelessly lost. Nearly every book for the Reading Ages 10 to 14 contains a certain amount of this difficult matter and though the story itself may be enjoyed, the impossibility of understanding certain points mars the reader's satisfaction as the following comments show, and make us doubt how far he was able to follow the story :

'Here were so many big words that I could just only understand some parts but what I could understand was good.'

'I could not understand it because there were so many funny words in it, words which I have not heard.'

'It was quite interesting at the start and I could understand it, too. But when I was half-way through it I couldn't understand it at all, but near the end I could. Mind you, I don't want very easy books but ones that I can understand. I mean till I get better at Dictionary words. Thank you.'

This complaint is commonest about stories which take place in medieval days, where the author feels obliged to use old-fashioned phraseology and vocabulary. Then these boys justifiably complain that *'some of the sentences were not understandable because it has been put down the way they used to talk in olden days and there is a lot of dictionary words in it what I can't understand. Otherwise the book was alright.'* Thus the boys approach stories of an historical character already with some prejudice, showing thereby the origin of a reading habit which may persist into their adult days. *'When I first had the book I did think it was going to be hard because nearly every book I have read of olden days has always been hard, but this one was alright in understanding and exciting.'*

They show a notable dislike for stories which have many characters. It seems to be difficult for them to distinguish between the various persons, and they cannot cope with a story in which the cast exceeds five or six. Sometimes one person is referred to by two or three different names, the surname, the first name and a nick-name, and this proves to be highly perplexing. The comments are therefore outspoken : *'To my opinion I think this is one of the worst books I have read—my reason is I like a story book or adventure book with two or three names so that I can understand it, but mind you, I don't mean easy books, ones which I can understand, each book I have getting harder,'* and the simple statement : *'I got mixed up with the names of persons in it.'*

Similar criticisms are levelled against books with 'many stories in them'. Even a book which contains only two sharply differentiated stories usually causes a feeling of vexation, if only because of the need to read another story in the same book instead of starting on a new one. Kenneth makes this point when he says : *'I do not like mixed-up stories and fresh people in them every time. I like one story. Then you know what you are doing and reading.'* And the teacher receives the final blame for failing to supply the right kind of story, though few boys would think of writing it down so bluntly as cheery Alfred did : *'I did not like this book because there were two stories in it and I do not like a book with so many stories in it. You gave me this book, so you are to blame. I do not want to blame you but I have got to.'*

'Easy stories', however, are abhorred, because they are rightly associated in the boys' minds with uninteresting reading matter of the fairy tale type, written for much younger children. It is easy to hear the undertone of disgust in the laconic comment *'all about a cat and a dog'* or *'all about featherbedland'*. On the other hand it is extremely difficult to provide suitable reading books for the older poor readers and comments such as *'I did not like this book because it was too easy for me'* or *'it was too babyish'* are only too frequent.

These senior boys take up an interesting stand against animal stories. Generally speaking, this particular group disliked such stories, but relented if they contained adventures. Stories of wild animals were preferable to those of tame and domesticated animals and there was also a preference for stories which included people, too. Here again the boys have developed certain prejudices concerning this type of story and seem to be agreeably surprised if the book does not conform to their ideas.

'I can say this book wasn't so easy. I would like to read it over and over again but I could understand it and it always had some adventure in it. I mean you don't usually get good animal stories like this. I can't say much more but books like them I like. Thank you.'

'Please do not give me a book all about animals or of an animal's life and it was not very interesting but it was quite exciting. I don't like how this book has been made because this book is about an animal's life and it showed how the pig lives. I do not like a book which tells you how animals live because I am not interested in a book like this. I would say boys who like animal stories would like the story. I don't mind having to put up with an animal in a story if it has someone who is a human being. But to have a book all about animals and nothing else is beyond me. Please, try not to give me a book like this again.'

And here a positive comment to conclude this section on animal stories : *'I liked this book because it was showing the way that wolves are brought up and they are not so dumb as they look.'*

One question in the questionnaire asked : 'Was there anything in the story you did not like and what was it ?' The possible answers to such a question may be divided into two groups. There are answers referring to incidents or characters in the story which were repulsive, bad, evil, disgusting, etc., as the author intended them to be. There may also be answers referring to weaknesses in design—answers, which, in fact, represent a criticism of the work rather than a dislike of the author's success in shocking, frightening or disgusting his reader.

On the whole, nearly all the answers to this question are of the first type and show thus that the educationally sub-normal boy is just as able to recognize the villain and villany in a story as he is to admire the hero and his heroism. Answers which refer to scenes and

incidents of cruelty predominate and it is not quite certain whether these numerous references do not contain a certain element of criticism. The child may perhaps feel that the story could very well have been just as interesting and exciting without the cruel element. Here is a short selection of these comments :

'The way that the savages eat people.'
'There is where they cut Cassim's body up.'
'Cowboys shooting the cattle.'
'When the Indians were beating the Colonel.'
'When the crooks held the car up, because there was a girl in the car and the car was turned over.'
'When they would not feed the Jap.'
'When they were going to burn the girl.'
'When they were going to whip Mr. Turner.'[1]

And here for a contrast another boy's comment after having read the simplified edition of H. G. Wells' *Invisible Man* : *'I did not like it at all, At first I thought it was a good one but I have changed my mind. It would have been better if he had done his "Reign of Terror". It is interesting to get a book where someone carries out his threat.'*

When the book contained unhappy incidents the boys were quick in expressing their discomfort. When Gordon stated that he disliked : *'When Rover went wild and Nelly died'* and Leslie, *'when Pierre thought his father would never come back'*, we sense easily the great element of identification. This is even clearer when a boy states that he dislikes *'Billy's mother because she spoke sternly to Roderick.'* There was grim humour in the situation when a little boy, overwhelmed by the wealth of unpleasant associations, wrote in despair : *'I do not want any more books about nurses because there are plenty in the colony.'*[2]

I have only one example of a reader who drew from a story the moral intended by the author. But this boy put it rather neatly and, for his very uniqueness, deserves mention :

'I think the man must have some guts to say, "Keep going and play the game, boys," when he was dying. I wish somebody would say that to our boys.'

To conclude this section of the boys' comments on their books, here is an unusually long one by Leslie A., age 15½, I.Q. 78, who is something of a spokesman for his less articulate colleagues :

'Although there were two stories in it, I liked it because there was a lot of excitement in it and boys took part. I think when boys are put in a story, it makes it much more exciting because there is such a lot you can say about a boy and all the tricks he is up to. The main thing what I liked about it was that boys took part. If there is some sort of adventure taking place and a boy becomes the hero, well, I like them a lot. "Trek and Campfire" is another good book and "Max of the Mountains", all with boys taking part in them. 'I properly would not care for this book, if there had been some sort of grown-up in it. I liked it also very much because it has not only got all the good luck what the boys had in catching the thieves but also the misfortunes. It also explains each boy's feeling at times when you are fairly anxious in knowing it. There is one thing I want to stress very much and that is how the people talk. The two boys are excellent in their ways. They just talk as if I was talking to them, but when it comes to the natives talking, well, I think someone is trying to teach me another language. For instance, these words are put in the sentences what the natives say : Dis . . . whar . . . canna . . . tak . . . boss . . . wad . . . dinna . . . dat . . . and many more. I can understand some of them when they are put into sentences but not all. I would rather see the ordinary English language when I read a book. And mostly which I dislike is having read a story, then there is another after.'

SUMMARY AND CONCLUSIONS

It is perhaps not generally realized how big the book consumption of an educationally subnormal child can be, once he has acquired the technical skill and a taste for reading. The boys of this particular class read anything up to thirty books during the comparatively short autumn term. It is true that these books are not very long, but, nevertheless, this figure indicates clearly that the need for suitable books is great and that Terman's dictum : 'the sub-normal child will seldom read anything without urging . . . he requires considerable attention to his reading to see that his interest is kept up and that books are given to him whenever he is ready for them'[3] may not quite apply in all cases.

In fact, if one point stands out in this investigation of reading tastes, it is the lively and critical interest these boys take in their reading. Their critical views may not agree with our own more sophisticated ones, but they are opinions all the same, and it appears that these children are far from accepting blindly and unintelligently what is offered to them. In consequence, it is obvious that reading matter designed for the reading of this particular type of boy must take account of his particular needs and desires. The writers of Supplementary Readers for educationally sub-normal children's private reading must study their special needs and must refrain from succumbing to the vague generalization 'The Boy'.

Such a limited investigation cannot, of course, pretend to do more than indicate a field of research and the various approaches which might usefully be investigated first. Though the great similarity of tastes between normal and subnormal boys has been pointed out, it has also become clear that certain modifications in reading matter are needed for educationally sub-normal boys.

Particular attention must be

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1 This emphasis on scenes of cruelty, whether in a positive or negative sense, should be compared with the interesting findings of the Bernstein Film Questionnaire, 1947, which put the two questions : 'Do you dislike films in which people are hurt ?' and 'Do you feel that you want to look away or go on watching when someone is getting hurt on the screen ?' 56 per cent. of the boys answered the first question with NO but 43 per cent. stated their dislike. According to the answers to the second question 36 per cent. of the boys would look away, whilst 63 per cent. would go on looking. The latter figures are of course, as the report points out, not really interpretable since it is obvious that the children do not want to lose the thread of the plot when looking away.

2 The school is a residential school within the precincts of an institution, the Colony.

3 L. M. Terman, *Children's Reading*, 1926, p. 64.

paid to the unevenness of understanding, discussed in the first section, which is perhaps especially marked in these children. The fact that certain reading techniques are better developed than others must be taken into consideration when designing reading material for them. Neglect of such findings may lead to a stressing of certain aspects which, though perhaps desirable from the purely educational point of view, irritate and discourage the slowly warming-up enthusiasm of the educationally sub-normal child.

As far as subject matter is concerned, it appears that though exciting and thrilling adventures rank first in the boys' interest, the setting of a story, both in time and place, is important. Set in a former age or in far-away countries, misunderstandings arise, caused by the lack of experience with strange words and strange names, strange ideas and strange background. Educational subnormality means after all sub-normal intelligence which implies a correspondingly inferior outlook, inferior experience and inferior capacity to absorb, to remember, to draw analogies, etc. Though these deficiencies can to some extent be made good, the mental horizon remains still narrow. A story which transplants a sub-normal child into other times or other lands, cuts away reality from under his very feet and makes him feel insecure. His chief need is not a widened outlook, as in the case of the normal child, but rather a strengthening of his own awareness of himself. Terman is right in stating: 'His is no yearning for a varied reading diet. . . . Instead, in his reading, he derives keen pleasure from finding mention of incidents and scenes that he has read of before.'[1]

The difficulties arising from the unfamiliar background of historical and far-away stories are moreover accentuated for these children, since the fairly attentive reading, which can absorb relevant details without difficulty, is almost completely absent in them and understanding is thus diminished. If the story is moreover strange in its very conception, the child is not even able to make up other details to replace those which have escaped his attention.

[1] L. M. Terman, *Children's Reading*, 1926, p. 64.

The second point, which emerges clearly from the commentaries as well as from the teacher's experience, is the importance of a simplified vocabulary. This has, of course, engaged the attention of educationists for quite a long time now, but the needs of educationally sub-normal children are different from those of ordinary ones. Since we mainly aim to enable the former to find enjoyment in their reading, and to stimulate their interest in it, all obstacles to this unpretentious aim have to be removed. The vocabulary may usefully be made as simple and concrete as that of the everyday speech of the average boy, so that all literary pretensions of senior boys' fiction have to be sacrificed. There is no question of extending the reader's vision beyond the immediate reality, no question of abstraction, of symbolism or of any other means of escape from the world of narrow experience. The fiction for the educationally sub-normal child is not planned as a step in an ascending hierarchy of literature, but is of a stationary nature, able to be extended only at its own level. This fiction has the sole task of contenting and satisfying these children in their reading, which, without such satisfaction, represents to them a real social tyranny. Lack of interest in reading, in many cases caused by resistance to the inhibiting influences of society, may go hand in hand with a-social behaviour. If we are able to supply educationally sub-normal children with reading matter which finds almost automatic acceptance because all elements of difficulty have been minimised without diminishing interest, their resistance against society may find less cause for open expression.

Though the problem of the relationship between behaviour and reading difficulties is still unsolved, there is no doubt of the existence in many cases of a causal link between lack in academic success and unsatisfactory social adjustment. Hence, the provision of suitable reading matter is not only important when seen from the academic point of view, but has also considerable psychotherapeutic significance. It is to be hoped that more energy and study will be devoted to a subject which till now has aroused little attention, less interest and still less enthusiasm.

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Group Activity in the Training of Teachers

Joan D. Browne

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PROFESSOR HAMLEY'S article on Group Activity in school prompts me to describe the efforts we have made in a London Training College to introduce our students to such methods during their training and to foster work along these lines in the neighbouring schools. Our experiments have taken place in secondary modern schools, and with students intending to take up post-primary work of some kind. Much has been written on activity methods and group work in the Junior School, but it seems to me that they are eminently suitable methods for the post-primary school, where, on the whole, the mastery of the technique of reading and writing is greater and more investigation outside the school is possible with less supervision. Moreover, as far as the social studies are concerned, there is good material available in the form of pamphlets, leaflets, charts and diagrams published, for instance, by the various Ministries, or such organizations as the Bureau of Current Affairs. Children of secondary school age can send for this material themselves and, as the technique of appealing to the eye is generally effectively used, they find it easy to gather information and get some help on how to set out their own.

Students do, of course, hear of activity methods in lectures ; they experience in their own work both individual and group activity ; they pay visits to schools where group work is being carried out. Professor Hamley suggests that it is possible too for some students to carry out work on experimental lines themselves, but we have found that a two-year student makes a better attempt at beginning such work on her own if she has already acquired confidence by working with others. The idea arose during a discussion on the value of demonstration lessons. It was felt by some members of the staff that, however good the contact of lecturer or teacher with a class, the students went to demonstration lessons as spectators only, and that the value of the observation was rather limited. It was decided that each lecturer interested should take into a school and class that she knew well a group of students, and with them and the class, should carry out some group activities on one day a week. There are no hard and fast rules about this ; the number in the group has varied, six to ten has been usual ; sometimes the day and the class have been shared by two lecturers, sometimes it has not been possible to have a whole day in school. We have continued the work for about half a term at a time but would nearly always have liked longer. The topics taken have to a certain extent followed the interests of the specialists concerned but have had a wide variety ; one of the objects of the scheme was to show how specialist knowledge could be put at the service of group work not along set subject lines.

Some of the topics that have been selected have been the following : the study of a village in which the children of a London school studied the village of Shere in Surrey—visits and correspondence were interchanged and a model of the village and a study of particular parts, a farm, the church, etc., made ; Britain 100 years ago, inspired by the *Britain Can Make It* exhibition and the centenary of the *News Chronicle*—here craft, literature and history linked hands ; a puppet play, a ghost and burglary story, was written and spoken, and the puppets constructed by the children ; Britain's Crisis—here a class made an exhibition containing sections on Production, Women's Work, Imports and Exports, and Finance, and showed and explained it to their fellows. Imperfect and sometimes hasty as the work has been, students have gained experience of working informally with small groups of children. The lecturer intervenes as little as possible when she has helped to get the project going, and the students learn to rely on the growing initiative of the children. The students also see how specialist knowledge can help, they see the necessity of knowing where information can be gathered, whether from an enquiry in 'our street', from books or other printed material or from an organized or private visit to museum or factory. They realize that techniques are exercised and can be very much improved during the period of recording experience. I suggest that none of these things is very easily acquired by a student harassed by the responsibility of a full class during a block practice. I was interested to read in Mr. David Jordan's article in the November issue of *The New Era* that his College has a kind of group practice. It seems an excellent idea.

No doubt some will object that this is an artificial atmosphere that we are creating and that it would be better for students to join in work already going on in schools. But it is not easy to find a great deal of work of the kind required, and the teachers themselves are very willing to welcome outside help. Needless to say, the class teacher or specialist is always welcome in the classroom, and indeed the experiment partly fails if she does not join in and carry on.

I have said very little of the effect of all this on the children, although to observe this is the students' chief task. It is partly because what we have found agrees wholly with Professor Hamley's findings. Sometimes there is passivity to overcome, a willingness to sit back and be told, but once it is made clear that when the lines of investigation and the plan of campaign have been discussed, it is up to individuals and groups to get busy, there are few who do not respond after their fashion. Ambitions do outrun technique, but technique is improved to achieve them. Above all there is absorption in the task in hand. During the project *Britain 100 years ago* I thought that I would give a little talk on 100 years of the press. I wrote a flaming headline on the board. The children, engaged on models and papers on Victorian transport, dress, houses, or writing accounts of a visit to the Geffrye Museum, took no notice. So I rubbed it off and retired into a corner to give a humble opinion on how to stick a crinoline on a wire doll.

Outlines for an Analysis of Prejudice

Vernon Mallinson

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Amid all the miseries that wars cause, one blessing feebly emerges—not an unmixed blessing, to be sure, and for that reason too often swept aside and neglected. I mean the contact with people from other lands, with people from all conditions of life, contact with the vanquished as with the victors. And one important factor, for those who have eyes to see and a sensitivity not blunted by propaganda, is that the more world-minded we become, the more we travel and get to know the *people* of the various countries about us, the more we come to realize that everywhere men are much more alike than they are different. Friendships made far from the ties of home and family circumstances, free from the inhibitions of a national or class consciousness, rapidly mature and develop. There is instinctive apprehension of a universal like-mindedness, a feeling of real kinship ; but a sad realization slowly dawns that, whilst men the world over ardently desire peace and security, something in the human mind itself is constantly warring against this feeling of universal brotherhood, sapping all personal initiative, and isolating, to destroy them, the true promptings of the heart.

That isolating force we generically call 'Prejudice'. It is obviously neither innate nor born with us, but acquired in the process of schooling, from the cradle to maturity. How is it acquired ? From whom and in what circumstances ? What is the conditioning process that goes on ? Those would seem to be vital questions, demanding an answer.

We are constantly influenced by the behaviour of those around us because we cannot stand aloof, but like to belong to groups for the power-protection we derive from this mass-association. We come together in groups to satisfy some definite craving, to fulfil some common purpose, and firstly by unconscious imitation, and later by direct teaching, our children learn the complicated rigmarole of group loyalties, *and to what groups their particular group loyalty demands that they must feel antagonistic.* Study in this respect the behaviour of children in the 'gang-stage' of development and how the various groups fuse, scatter and re-form as the aims and purposes of 'gang-play' change from day to day. So, in like manner, does each tribe, state or nation evolve its own 'pattern' of group antagonisms. Idealistic and economic motives become inextricably confused, but the whole eventually crystallizes into what I am tempted to call :

(*a*) The system of national loyalties, emotional and irrational in their appeal, idealistic though they may often appear.

(*b*) The hard core of national characteristics, determined largely by economic motives and historical forces.

Yet this again is far from a true picture. The barriers are up the world over and have been up for many a long year. The care-free if dangerous days of the Wandering Scholar are over. There is neither emigration nor immigration in the primitive group or tribal sense, no decision, 'willed' or 'emotional', on the part of an individual to belong to any definite nation. The accident of birth determines the nationality and arranges well in advance the subtle influences we are to undergo. And, as Gilbert so mockingly sang, your individual,

> 'In spite of all temptation
> To belong to another nation
> Remains an Englishman !'

It is again interesting to note in this respect that the German refugee, though it is many years now since he opted for British or American nationality, may remain at heart a German, and, when his deep-rooted convictions are challenged, may betray himself thus :

'Why should I go to England with a begging-bowl in my hand ? Am I not German ? Were my forebears not German ? My father was a good man and a great German scientist. I will be the same !'[1]

The maxim 'my country right or wrong' would appear to be the inescapable prejudice. And, I think, for two main reasons.

First, because of the frustrations and social prejudices arising in earliest childhood. The child is always with us. We are what we are because of our childish longings, cravings and thwartings. Our earliest impressions colour and govern all our later thinking and actions, and our entire adult outlook is a richly patterned mosaic of all these early emotional prejudices. As Herbert Read so cogently puts it in *Annals of Innocence and Experience* :

> 'It is . . . my conscious life which is the echo, the only real experiences in life being those lived with a virgin sensibility—so that we only hear a tone once, only see a colour once, see, hear, touch, taste and smell everything but once, the first time. All life is an echo of our first sensations, and we build up our consciousness, our whole mental life, by variations and combinations of these elementary sensations. But it is more complicated than that, for the senses apprehend not only colours and tones and shapes, but also patterns and atmosphere, and our first discovery of these determines the larger patterns and subtler atmospheres of all our subsequent existence.'

It follows, therefore, that we all look at the world and the people around us through our own

[1] Actual transcript of a conversation with a young German Jew. Yet the whole of his school-days had been made unbearable for him.

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personal tinted spectacles, that our opinions and attitudes are conditioned by the emotional surge springing almost always from early infancy. Anything that shocks us, anything that makes us feel uneasy, carries us away on a flood-tide of emotion and we seek for the only safe anchorage we know: the anchorage of our *self-respect*. Because we must think well of ourselves, because we are afraid of standing alone and must have 'herd' approval, we seek to behave as other people behave and expect us, in turn, to behave. What we cannot square with our conscience we reject, but reject *positively* by putting others in the wrong. We deny, forget or explain away our own faults by imputing them to others, by exaggerating the faults of others and by using the basic gregarious instinct of loyalty to the herd as the easy, emotional and unreasoned way out. Jean Paul Sartre's latest play, 'La Putain Respectueuse', or O'Neill's play, 'The Iceman Cometh', provide excellent examples of this kind of reaction. And note too the very apposite remarks of C. S. Lewis in *The Screwtape Letters*:

> 'The man who truly and disinterestedly enjoys any one thing in the world, for its own sake, *without caring twopence what other people say about it*, is by that very fact fore-armed against some of our subtlest modes of attack. . . . I have known a human defended from strong temptations to social ambition by a still stronger taste for tripe and onions.'

The scapegoat device succeeds because it deludes, because it is simple, and because it gives results. It maintains our self-respect and leaves us in a position of superiority—our own superiority only, of course, as far as our own group-feeling goes, for the ultimate result is the inevitable breakdown of all possibility of friendly co-operation with the scapegoat 'herd' and the eventual destruction of real and vital communication of ideas and opinions. Nazi Germany is the outstanding example of our time. Thus, the necessity for maintaining self-respect is the second main cause of group antagonisms and racial or national prejudices.

It is self-evident that a solution must be sought speedily if we are to have real peace in our children's time. Our first need is for a sympathetic understanding of the facts, and a liberal broad-mindedness that realizes that misinterpretation of the facts is due to lack of self-knowledge. At the same time, in cultivating such understanding of facts and of people, beware of that emotionalism which prompted at one moment Noel Coward's satiric outburst: 'Don't let's be beastly to the Hun!' The danger of 'gush' is very real and I hope I shall be understood when I maintain that it coloured the whole general attitude in the period between the wars towards the League of Nations and the teaching of citizenship in schools. It led inevitably to the cynicism and despair of the generation between the wars:

> 'Notre Père qui êtes aux cieux,
> Restez-y !'

Secondly, I take my stand with Laurin Zilliacus[1] for what he recently called 'trans-national co-operation'. National interests as the ultimate criterion in international politics must go. All symptoms of sectarian thinking must be dealt with ruthlessly. 'It is only by re-making man himself', says Karl Mannheim, 'that the reconstruction of society is possible. The re-interpretation of human aims, the transformation of human capacities, the reconstruction of our moral code are *not* a subject of edifying sermons or visionary utopias.' We want true world-mindedness, active world-mindedness.

Learned where? In the home, in the family circle, in the school, where the first emotional attitudes are formed. As a man may only respond to whatever emotion dominates him, the responsibility here is great. Happily there are signs that the new educational reforms the world over are striving to meet the challenge. Teacher and parent, however, must play their vital part.

> 'It was within the family circle that love scored its first real triumph by holding in suspense the hates and rivalries that would otherwise have broken the family asunder and so reduced its chances of surviving. It is within the family that, generation after generation, what we call civilization is reborn. The more widely the State is divorced from family influences, the more it is capable of behaving in an uncivilized way.'[2]

To quote Mannheim again: 'Planning can only have practical value if it is based on the *creative* tendencies in society, *i.e.* if it controls living forces without suppressing them.'

Peace education must be the core of the curriculum, but it must be 'lived', imaginatively and practically, not taught or talked about. It must become our 'vital' interest, our universal feeling towards self-respect.

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[1] See the *New Era*, September-October, 1947.

[2] *War, Sadism and Pacifism:* Edward Glover.

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A Comment on 'Thoughts, Wishes and Hopes of Refugee Children'

O. A. Friedmann

I HAVE been asked to comment on Dr. M. Loosli-Usteri's article in the January issue of *The New Era*, 'Thoughts, Wishes and Hopes of Refugee Children'. The author bases her observations on essays written by children who have lost not only the security of their family (as have orphans or children from broken homes) but who are strangers in a foreign country and have gone through danger and privation before arriving there.

The essays which Dr. Loosli-Usteri uses were written in 1944 by 97 children living in four different homes in Switzerland. Their ages, taking control group and individual cases cited as guidance, are from 11 to 17 years. We are not told how long before writing their essays these children and adolescents had gone through this traumatic event, nor at what age their individual development was interrupted.

During the past eight years I have been working with two different groups of such young people in this country. About 10,000 unaccompanied children arrived in the United Kingdom from Austria and Germany before war broke out. When hostilities ended, groups of children and adolescents were found in the concentration camps of Europe. 700 of them were brought over. This second group, also of Jewish origin like the majority of the 10,000, are very different from the young people who arrived here before the war.

It might be of interest to compare some of the observations made by Dr. Loosli-Usteri with those I have made during personal contact with such children. I would like to confine my notes to 250 of these 700 children who came here from the concentration camps of Europe. I have lived with them for a few months in a reception camp, visited them in hostels to which they were sent from the camp, and interviewed them individually on many occasions. Although each child differs from the others in many ways, they have all experienced uprooting in the same pattern. Dr. Loosli-Usteri's essay writers, since they were already in Switzerland by 1944, probably arrived there in small groups. Circumstances may have been different in each case. Our children spent these terrible years in large groups and as this seems to be a relevant fact, I would like to give a brief summary, ignoring individual variations.

They were born between 1928 and 1930 and lived in the towns of Poland with their families, which were usually large, until war broke out. When their country was overrun by the German army they were confined to Ghettos and later on, to working camps. In due course, these camps were sifted and people parted, male from female, old from young, strong from weak—for work or extermination. In some cases, father and son, mother and daughter, brothers, sisters or uncle and nephew could remain in the same working group or camp hut until one of them died from starvation, the whip, the forced march, or the bullet. A few weeks before liberation they were shifted in cattle-trucks across Europe, starving, sick with typhus, bombed by Allied aircraft. Their first experience of freedom was a couple of days of looting and violence for a few, weeks in hospital for many, and frantic but fruitless search for members of their family for all. But there was nothing left of their families or possessions and they returned to their groups with whom they had lived for many years.

When this group of children and young people arrived here, they impressed us as being courteous, willing to co-operate and eager to adapt themselves. Dr. Loosli-Usteri describes in detail how the essays of the young refugees are marked by faulty presentation and an inability to express their thoughts in any language. Our children were very conscious of their shortcomings, especially of their lack of knowledge. Attendance at classes in the English language was almost 100 per cent., and, as the improvized school curriculum gradually showed a greater variety, and account was taken of the pupils' physical restlessness, nearly everyone was actively learning during many hours of the day. They explored villages and lakes and mountains and made good contact with our neighbours in the industrial settlement. Only a few would not participate in these pleasurable activities because they were too preoccupied with their past.

Dr. Loosli-Usteri rightly stresses this preoccupation, and I would like to mention two extreme cases. A boy of 15 was overcome by his emotions, lying on the grass crying bitterly. I sat down beside him and he told me his story. He was the youngest of seven brothers and sisters and he, the small and ugly one, with a hunchback and a squint, had been saved. Why had he not lined up with the others and met his fate? Now he is in England and his comrades are engrossed in activities which hold no interest for him. The group, which for so long had included him as one who had shared their experiences of the past, seemed not to hold him any longer. Why could he not have his family? There was another boy whose wish to die had taken him already further away from life and reality. He had managed to live through all these years with his father and when liberation came they were both in hospital with typhus. When the fever subsided and he recognized his surroundings, his father was not there any more and he was told that he had died. I do not know how he lived through the next few weeks, but when he arrived in this country and had been taken to his little room, he refused to leave it and stayed in bed, did not take any food and did not wash. When he was taken to hospital, he ran away back to his cubicle and it took many weeks of careful nursing to bring him back to life. Dr. Loosli-Usteri has found that separation from their parents was evidently their most tragic experience. This last case shows how this boy, who had withstood years of starvation and cruelty, broke down under this experience.

But the majority of these young people were eager to start afresh and although they used us first as a source of information only, they gradually tried to accept our guidance and to some extent, our set of values as they could observe them in our daily life and as we expressed them in individual and group discussions. This process of adjustment was not always a smooth one, and it is perhaps right



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to say that wherever wants and wishes were inflated by powerful fantasies, there tended to be dramatic clashes. Food and clothes stimulated wishes which could not be controlled or satisfied at the beginning. Turbulent scenes occurred every time a coach came to collect the group whose turn it was to have an outing. As I watched this crowd pushing and pressing around the coach, obviously enjoying this jostling and getting into the coach, I never knew quite what to make of it. We had been sympathetic listeners to the stories of their past, whether true or fantastic, though we never prompted their telling. Was this another way of living through once more their experiences of the past—these dreadful 'transports'—each time with less anxiety and more enjoyment ?

Whatever a thorough analysis might have shown, we could not doubt that most of the common factors presented by this group derived from their common past, struggling in the present reality. We had to adjust the environment and our demands to a level which we thought was within their reach, gradually increasing them again as anxiety subsided, and the relationship between us could be used increasingly, to help them in this struggle. When the time came, boys and girls could be left alone to cope with wishes of this kind, and could be relied on to get a reasonable amount of satisfaction.

Twelve months after their arrival. I visited an orthodox group in the North. It was Friday evening and after the service had been held, we sat down for the main meal of the day, everybody very hungry. But before we could start, a blessing had to be said before breaking bread, as is the custom in Jewish homes. This Friday, the blessing was to be given by an honoured guest and he was nearly an hour late. The time was spent in singing and talking and a few boys explained to me apologetically why we had to wait. There were also not sufficient soup plates for all and some boys had to wait until others had finished their soup and the plates were washed up.

One might be tempted to say that there is nothing remarkable in such behaviour in boys of 18, even if the same boys would have caused a riot about it twelve months ago. But the panic (evoked by all the anxiety of the original situation) which overcomes a child when food is not forthcoming is not dealt with by feeding him regularly for twelve months. Only a few weeks before this incident a boy in another hostel had broken into the larder and hit the cook who tried to stop him. This boy cried : 'I could kill anybody who withholds food from me when I am hungry.' The group disapproved strongly of his behaviour but pleaded for tolerance.

In everyday life, fantasy wishes with regard to clothing, vocational training, etc., showed themselves on many occasions. What I mean to say is that there are certain wishes which the refugee child cannot achieve in everyday life, although his desire for satisfaction is very strong. I agree here with Dr. Loosli-Usteri when she states that 'for him the present is, if not a kind of vacuum, at least a passing phase which does not satisfy him. This attitude is very unchildlike.' Therefore the educators must bend their minds to enable the children to achieve these satisfactions before turning their thoughts to the distant future. Where the powerful instinct of self-preservation reveals itself, and Dr. Loosli-Usteri rightly observes how strong it is, careful building up and handling of personal relationship and a tolerant environment willing to compromise will help the child to adjust himself.

At the time of their arrival in 1945, nearly all these young people wanted to go to Palestine. I do not know at what time during their wanderings this wish had formed itself, but it clearly expressed a demand to be fulfilled in the near future. Dr. Loosli-Usteri found that the Zionist ideal was almost universally expressed in essays of the Jewish refugees in Switzerland. My observations differ there, and much as I would have welcomed such an ideal as an integrating force, it would be really too much to expect at this stage of these children's experience. There was no ideology attached to this demand, no talk of future generations and national achievements. It was brought forward as the demand to go to the country where they would be welcome and safe for the rest of their lives. No doubt many fantasies and anxieties such as the wish to be loved and protected like a little child, may

be covered by this demand, but its value in reality is convincing. Moreover, its fulfilment would have been a great help in their rehabilitation. To be accepted unconditionally in the National Home by people with a similar background would have given them a feeling of safety from the start. As it is, some of them may still go, but the time factor is important.

However, many of our helpers were Zionists and as they accompanied the young people to the hostels in different parts of the country they taught them in the spirit of their ideals. In various hostels the entire staff were members of one particular Zionist movement, so that each youngster could make his own choice. There were, of course, non-Zionist hostels also, and no one was forced to stay in any one hostel unless he wanted to. We experimented with the active co-operation of the Zionist movement by bringing together a group of longer standing with a group of our youngsters in the same settlement. In another case, the hostel where our boys were living was used as a centre for the movement in the town.

Although two years have passed, it is perhaps too early to compare the different conditions and results. Generally I would say that up to now our young people have not made any real personal sacrifices for the ideals of any group. I very often feel that the gratification which the new group offers seems rather weak and unreal to our young people in comparison with the past. The group ideal fostered in Zionist education as far as my experience goes is in contrast with the patriarchal upbringing in childhood. Dr. Loosli-Usteri observes how the influence of teachers is reflected in their essays. It would be interesting to compare the results of the Zionist Group with those of a very orthodox non-Zionist home, where the Rabbi is the dominating figure. Some of the groups have preferred to dissolve themselves rather than to submit to the rules which are common in Zionist group life, as for instance the pooling of earned income. Individuals have refused to choose a vocational training recommended as being the right choice for their future in Palestine. It seems that the individual who has just regained his liberty and feels his strength growing cannot easily give up part of it voluntarily.

To stimulate this necessary further development, we have founded a Youth Club in London for our youngsters which has been a great success during the last six months. Previously we had urged them to join the existing Jewish Clubs, but in spite of the hearty welcome given to them, they did not become active members. In their own Club they seem to be able to form a new group with new ideals to which the individual submits voluntarily. Only the other day I was invited to a Club Cabinet Meeting. We had to go through an Agenda of eighteen points, some of which were of great importance to the twelve youthful cabinet members. For instance, the constitution of the Club, the editing of the Club Paper, the Bazaar in help of the Jewish child, the preparation of a memorial for the Heroes of the Warsaw Ghetto and the behaviour of the different football teams on the field. The Chairman, a boy of eighteen, dealt efficiently with our arguments and suggestions. Some of the Club members were sufficiently interested to listen to our discussion although they were not allowed to take part.

Dr. Loosli-Usteri has covered a wider field in her observations. I have tried to take up some of her points and to compare them with my experiences in daily contact with these children. An essay on thoughts, wishes and hopes must stimulate memories and fantasies, but I hope I have shown in some instances how these memories and fantasies dominate the daily life of the refugee child, as Dr. Loosli-Usteri rightly concluded. May I emphasize once more that the vacuum in which the child lives, as Dr. Loosli-Usteri describes it, must be dealt with by enabling the children to recognize their fantasies as fantasies in daily life, and helping them to seek aims which are within their reach in reality. Only then will a child be able to build up a healthy realistic attitude which enables him to share ideals and to support them by his own efforts. I agree heartily with Dr. Loosli-Usteri when she concludes that a 'chance to take root as rapidly and completely as possible in conditions of life which are acceptable' should be given to everyone.

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Some Films

THE FILM IN CURRENT AFFAIRS

The increasing interest shown in Current Affairs during these winter months is not due solely to the seasonal factor. The impact of world events on the daily incidents of our lives has brought a general realization that citizens of a democracy must be well informed, and the demand for authoritative information is greater than ever. The number of Discussion Groups meeting regularly all over the country is steadily growing, and there seems no doubt that they have come to stay. The creation of a Group presents little difficulty; it is the question of group-technique which now calls for systematic study by leaders. To support the stereotyped 'discussion', many devices can be employed; the Bureau of Current Affairs has published a new Bulletin entitled 'Discussion' to give advice on the different methods which stimulate the interest and lead to successful results. Among others, attention is drawn to the various types of 'visual method'. In this connection, the medium of the Film cannot be ignored.

Mr. John Grierson has written of the power of the film of 'putting in comprehensible pattern the complex inter-relationships of world affairs'. Realising this, many Discussion Group leaders are employing with success the current affairs film *Summing Up*, produced by Pathé Pictures Ltd. and distributed by British Instructional Films. The contribution which this type of film can make is that of the quarterly review of significant events in different parts of the world, brought together into the familiar form of the newsreel and edited for the special requirements of Discussion Groups. The technique of production is still necessarily experimental, but the general arrangement of a factual and objective presentation is receiving general approval. Various criticisms levelled at the earlier editions have evidently been given consideration, for the current release—*Summing Up No.* 5—has certain interesting modifications. The employment of musical background was found by some viewers to be distracting; this has now been reduced to a minimum. The quality of the sound commentary is much improved. Criticism that the concentration of subject-matter into the short space of ten minutes was too intense is recognized in this latest edition, which has a running time of fifteen minutes. Finally, the film is this time issued in two reels instead of one, thus giving Group leaders greater latitude in their technique of presentation.

To illustrate how a news-film can instil into discussion a background of international understanding, it will be of interest to analyse briefly the contents of *Summing Up No.* 5. The editors, working in collaboration with Mr. A. L. Rowse, the historian, have selected three main topics to recapitulate the events of the third quarter of 1947—world peace, world recovery, and world unity. Considered separately, each of these topics presents its own peculiar problems; considered together, they merge into a problem which is indivisible. Significantly, the ever-present factor of atomic development opens the first reel and concludes the second, with shots of atomic sites and atomic research. Within the theme of 'world peace', the camera recalls trouble-spots of the world during the period under review—Greece, Indonesia, Palestine. The medium of the film places before an audience in easily assimilable form widely varying aspects of the most complex subjects. For India, for example, it brings into a sequence such scenes as the departure of British troops, the rejoicing over Independence Day, refugees from Hindu/Moslem strife, Lady Mountbatten visiting a refugee camp, and scenes of rioting and disorder in various parts. It serves as a review of a period which has passed into history, yet leaves open the door for discussion of present problems and future possibilities.

Some Discussion Groups lately have perhaps lost a sense of perspective through over-emphasis on the economic difficulties of Britain, forgetful sometimes of the wider international implications. The current affairs film breaks down this tendency towards a parochial outlook. In the second reel of *Summing Up No.* 5 extracts from the newsreels show economists and statesmen of many nations working together for world recovery. Their conferences and discussions in the economic field are interspersed with vivid shots of bomb damage in Europe, of harvest in America, of American housewives shopping in Canada to evade the high prices. Yet in spite of difficulties and confusion, there still remains the positive force for world unity in the United Nations Organization; and *Summing Up* as usual gives prominence to the meeting of the General Assembly, with recordings of significant utterances of the Russian and British delegates.

In fact, this latest issue of *Summing Up* does seem to incorporate much of the material which will have been discussed during regular sessions on Current Affairs in Secondary Schools and adult Groups. By its objective treatment, it provides valuable data for teachers and Group leaders who are experimenting with visual technique in an effort to open the window on to the wider world of international understanding.

A. K. de Denne

ATOMIC PHYSICS

In an increasingly technical society there is the ever-present danger of the expert. The ordinary citizen, engaged on his administrative, clerical, executive or artisan job, leaves the running of affairs to political experts and the application of scientific knowledge to the industrial technician. There is no time for the man in the street to master increasingly specialist knowledge, and yet it is generally agreed that, in order to control his society, the socially-aware, responsible member of a democratic society must have knowledge of the progress of science. This is clearly demonstrable in the use of atomic energy for the making of bombs. There is a wide gap in knowledge between the man in the street and the specialist.

The bridging of such gaps—what Otto Neurath called the humanization of knowledge—can be effected by visual means of exposition, as was shown by the wide use of charts, posters and films during the war. A further step in this direction has been taken by *Gaumont British Instructional* in the recently-produced film *Atomic Physics*, directed by Derek Mayne. Using animation, historical reconstruction, living speakers, original apparatus and scenes from modern research, Mr. Mayne gives a clear, authoritative account of the development of the

study of nuclear physics during the past 100 years. A large number of scientific institutions and research laboratories provided facilities for the shooting of some of the latest type of research and of original apparatus used in experiments in the past. Actual scenes of Lord Rutherford and Sir J. J. Thomson, recorded before they died, are included in the film, as well as apparatus used by them and by Moseley, Cockroft and Walton. The exposition of the theories on which they worked is carried by animated diagrams of a quality and on a scale hitherto seldom seen in instructional films.

The film, which runs for 1½ hours, follows the historical development of of the subject ; it falls into five parts (which can be shown separately, or as one film) : the Atomic Theory, Rays from Atoms, the Nuclear Structure of the Atom, Atom Smashing, and Uranium Fission. It ends with a recapitulation and a word about the future which promises much, if peace remains unbroken. It should prove not only of great value in schools, universities and Training Colleges, but also of great interest to scientific film societies.

Helen Coppen

CHILDREN'S FILMS IN CHARING CROSS ROAD

This Journal has already made clear its attitude to Cinema Clubs. It has pointed out the dangerous possibilities of such wholesale entertainment of huge gatherings of children, and the implications inherent in mass-conditioning of the young. To my mind, the more immediate risk of undue influence, of children learning for instance, to be gangsters from seeing a gangster film, is small compared to the absolute certainty of their learning passively to accept an emotional stimulus that is more intimate, more exciting and less exacting than that of the stage, and quite divorced from the emotions they will experience, or should expect, in life.

However, there it is. And the present programme of Children's Films at the Tatler is an interesting experiment, which the management hopes to repeat next holidays. It is also an opportunity for parents and others interested to see the sort of film with which the Saturday morning two hours is furnished, apart from the Big Picture. Mr. Rank takes his responsibilities very seriously and the four films through which I sat were almost devastatingly suitable. Considering that the Advisory Council which watches over their production is composed of representatives of the Ministry of Education, the Home Office, the Scottish Office, the N.U.T., the B.B.C., the B.F.I., the N.A.B.C., the N.A.G.C., the N.C.M.H., the W.I., the N.U.T.G.E. and other public bodies, the suitability is not so surprising as the general excellence is remarkable.

The cartoon interested me in that it is British, children's voices are used, good English is spoken in pleasant tones, and the animation is tremendously improved ; if it still lacks the smooth slickness of the Disney movement it makes up for that in innocence and good taste. Yet, it beats me, why people are such sheep ; why follow so slavishly the Disney convention? It would be far more rewarding to invent a new one. I dropped a secret tear for Miss Potter and wished she were still here to animate Peter Rabbit herself ; preserve us from anyone else's doing it !

Then there was the story of a very brave and bright little girl (and the moral of *that* is, very properly, that brightness is essential to braveness) who foiled a gang of jewel thieves ; the brief film covered a car chase, a hold-up, a kidnapping, a rescue by canal boat, repeated discomfiture of the gang by the intrepid child, and a final tea-party to which all the perfectly *darling* policemen were invited. That this story pleased those for whom it was intended was shewn by the uncontrollable excitement in the row behind. But it was not a patch on *Fortune Lane* in which a young inventor with a nice Scottish accent invented his way through a series of adventures, culminating in a trip on the great L.M.S. engine on its trial run to Edinburgh, after a brilliant suggestion of the prodigy had put the engineers on the right track of a mechanical improvement. There was a lot of cunning propaganda in this one ; people talked about 'production', and the emphasis was on 'Success'. ('Watch your signals'.) But I must admit that tears of excitement filled my own eyes when the hero achieved his Heaven, in the London engine-sheds of the L.M.S., and when he waved from the cab as the train rushed through King's Langley station, to his family and friends improperly crowding the steps of the signal box. The pace of both these films was pedestrian enough, but children approve of that. The acting, especially of the children, was good, and the train sequences and railway sheds quite excellent.

The Travelogue was less good. I would have preferred the delightful Laps without the visiting English children, who made silly remarks about the Arctic Circle, and flopped about messily on skis ; a story of a Lap brother and sister would surely have been as easy and far more Instructional. However, any sight of the Arctic is good, and the glimpses of Laps in their tent, speaking their own language, the great herd of reindeer, the dark woods and glistening snow, the odd boat-shaped sledges, were delightfully nostalgic.

But in spite of my tears, I came away feeling a little bored. The effect was that of a Children's Library full of innumerable written-to-order series of Children's Books. A deal of flesh to two-penny-worth of sack. We should acknowledge, but not pander to, that pedestrian quality of mind. Children's literature *has* occasionally been inspired. In fact, those old stories of E. Nesbit might well be taken as a model of presentation for children, for they combined historical, antiquarian and geographical instruction with all the priggishness which children are heirs to, touched in so deftly that neither child nor adult was bored.

G.B.I., in their pamphlet, excuse themselves from certain classic presentations on the ground that children under 12 are forbidden to act at all in this country. It seems to me that more might be made of amateurs, dramatic groups in schools, and clubs ; acting on a film could be part of their studies. The difficulty was solved in *Hue and Cry*. In any case child actors are not always wanted in children's films. Consider that huge field, almost untouched ; all the fairy stories ; Grimm, Hans Anderson, Perrault ; The Brassbounder, The Brass Bottle, Just So Stories, Kim, Sir Patrick Spens, Albert and the Lion, the Princes in the Tower, Alfred and the Cakes. All of the adolescent approach to sex is hidden in *La Belle et La Bête*. They could learn steadfastness from the Tin Soldier, duty from Cinderella, history from Rewards and Fairies, and there are Sir Thomas More, Elizabeth Fry, Pilgrim's Progress, the Arthurian Cycle. Wring their hearts with the Little Match Girl ! Would the Council pass that one? What would the N.A.G.C. say? The N.A.B.C. would not utter, it being a girls' story. The Home Office might object.

Children need reality ; one of the most real things is a sense of values, which is another name for reverence ; and inherent in any production which is artistically integrated. Not one of the four films I saw had any artistic integrity or proper sense of values. But when I think what children's films *might* be, if only the alphabetical representatives would forget morality, success, instruction, putting your back into it, playing the game, leadership, the team spirit, watch your signals, etc., and remember instead that poetry redeems from decay the visitations of divinity in man, my heart sinks, and I become drowsily numb ; for it is their job not to forget.

Rhoda Dawson

New Era Note-book

THE year 1947 is already only a collection of memories and entries in Engagement Books. Glancing again at my 1947 Diary before banishing it to the salvage sack, I have recorded here some impressions of *New Era* engagements which have not as yet been reported in these pages, and have included also one from 1948's Diary, whose pages for the most part stare, bland, innocent and expectant.

ONE of the pleasantest of my memories of 1947 refers to the entry in my Diary—'Wandsworth Training College, Open Week-end'. I recall a bus ride on a cold Saturday afternoon in November to a corner of Wandsworth Common which looked so extraordinarily rural in the pale winter sunshine that it was hard to believe that it was barely a mile from Clapham Junction and the dreary network of South-West London's suburbs. In fact, the Victorian Gothic-cum-pseudo-castle architecture of this erstwhile orphanage, now an Emergency Training College for men, was so nostalgically reminiscent of the Royal Agricultural College at Cirencester that I expected to see familiar N.E.F. faces at every turn.

A wide variety of work and pursuits was open to inspection by the visitors. There were concerts, organ recitals and gymnastic displays indoors; chickens, ducks, pigs and a horse in the grounds; some excellent crafts and less good art in the studio; and an exhibition of a number of projects carried out by the students during their teaching practice. I was interested in the theses of various aspects of education—a widely varied collection of documents showing great diversity of style and presentation but uniform evidence of hard work, wide reading and understanding of those principles of education for which *The New Era* has always stood. As might be expected from students with as yet no teaching experience, there was little evidence of personal and independent views, but I recall with a kind of grim horror the damning description of a certain Junior school in my own home Borough which brought me with a jolt from the summits of 'what should be' to the depths of 'what is'. But it was refreshing to find a student with the courage to write so frankly about this 'dark place in education'. I only hope his courage and idealism will remain untarnished if, as well may be, he becomes a teacher in such a school.

After all this educational research, three Puppet Plays in the Assembly Hall seemed a suitable relaxation. The first two were written and performed by children from London schools where students had done their teaching practice, the second being an uproarious dramatization of 'Robinson Crusoe' by ten-year-old boys, which kept the audience convulsed with its unconscious humour. We were somewhat disconcerted at first by interruptions in the action while one or other of the characters burst into song and invited us to 'all join in', but soon we sang lustily and all went merrily until the classic final line 'Goodnight everybody—love to all your Mums'! Finally came the *pièce de resistance*, written, produced and acted by the students. This was the College Puppet Pantomime 'Wandsworth Jack and the Beanstalk'—a deliciously witty satire with puns, topical allusions and College jokes in such overwhelming profusion that I fear many were lost to the audience.

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RECOLLECTION of a bus ride on a winter afternoon prompts me to turn the page of my Diary to December 2nd—'School Broadcasting: visit to Tottenham'. This was a Press Conference arranged by the School Broadcasting Council with the object of bringing to the attention of the educational and technical journals the demonstration apparatus for broadcast reception which the Council, with the permission of the Education Committee of the Borough of Tottenham, have installed at Rowland Hill Secondary Modern Boys' School as an illustration to Local Education Authorities of the most suitable form of equipment for schools. Its purpose is to demonstrate good practice generally and not to provide a model which would be exactly copied in other schools.

Rowland Hill School is one of those excellent one-storey buildings which many Authorities built before war put a stop to the school building programme, and it was selected for the installation of this apparatus because it was thought to be representative of a type likely to be built, or adapted to meet the changing needs of school accommodation.

The description of the apparatus itself was somewhat technical, but for a general outline I cannot do better than quote from the official notes provided:

'1. The Ministry of Education in their Memorandum on the Draft Building Regulations (November, 1944), suggest that all schools should be wired for broadcast reception in the Hall and some classrooms. To help Authorities to carry out this suggestion, the School Broadcasting Council installed in an existing school apparatus to demonstrate the best current practice.

'2. After discussion with the Education Officer and the Headmaster, it was decided that facilities for broadcast reception were required in eight classrooms, the Art Room, the Science Room and the Assembly Hall. In addition to broadcast reception facilities were required for the reproduction of gramophone records in these rooms.

'As with all radio equipment for schools, the installation had to be simple and safe to operate, and strong rather than ornamental.

'The school's requirements were met by providing an installation with which it is possible to listen to the same broadcast programme simultaneously in the Hall and all or some of the ten rooms referred to, to listen to the same gramophone records simultaneously in all or some of the ten rooms and to play different records at the same time in the Hall. One programme of gramophone records and one broadcast programme can be heard at the same time in different rooms.

'3. To receive school broadcasts in any of the classrooms it is only necessary to move the selector switch on the control panel in the classroom to "Radio". This operates a relay circuit which switches on the central receiver and radio amplifier. The volume control on the panel has been designed so that at the minimum setting the programme is just audible. The teacher can thus hear the end of the broadcast before the one required, without disturbing the class.

'When all the selector switches have been returned to the "Off" position the central receiving apparatus is automatically switched off. Reception may be obtained in any number of classrooms simultaneously without any variation in volume or in the quality of reproduction.

'4. The portable gramophone unit may be plugged into any classroom control panel and the record programme fed through the central amplifier into the gramophone distribution system. It can then be heard in any classroom by turning the selector switch to "Gramophone". Record reproduction in the Assembly Hall is independent of the main gramophone distribution system to the classrooms since it uses the amplifier on the stage. It is thus possible to have a separate gramophone programme in the Assembly Hall at any time.

'5. Requests for further information about this installation should be addressed to the Secretary, School Broadcasting Council, 55 Portland Place, London, W.1.'

After inspection of the apparatus in classrooms and Assembly Hall and a visit to the control room, the educationists came into their own after tea and there was a lively discussion on school broadcasting in general and the use made of it at Rowland Hill School. We welcomed the opportunity of raising with the Secretary of the Council and his technical assistants such questions as 'Why cannot each school broadcast be recorded for use when individual teachers require it ?', 'Why are there not more school broadcasts ?', 'Why cannot the Third Programme wavelength be used in school hours ?', even though their answers were not, on the whole, what we would have wished. It was interesting, too, to hear the Headmaster describe the great use made all through the school of the School Broadcast programmes. Every boy in the school hears the News Commentary every morning and the Friday Morning Service is the focal point of the whole week's Assemblies.

I often wonder whether the use of broadcasting in schools is beneficial in training children to *listen to* rather than *hear* broadcasts in their leisure time. But I feel with regret that education on these lines needs to be directed not so much to children as to adults.

ARE the young people of to-day *really* different from those of yesterday—or is it merely a sign of approaching old age when one thinks they are ? After spending an afternoon going from one Discussion Group to another at the Council for Education in World Citizenship's Conference 'To-morrow's Citizens' for schoolgirls and schoolboys, I came away feeling that they surely have a far wider knowledge and grasp of world affairs and a greater sense of responsibility than we had. Perhaps it is the fact that their childhood was passed in the midst of war that has made them appear so much more mature. Their feet are firmly planted on the ground ; they recognize that many things are wrong and they are ready to think seriously about how they can be put right : whereas the generation that grew up in the uneasy hiatus between two world wars, nourished as it was on the goal of complete disarmament, thought but vaguely and idealistically about world problems—and then left their solution to someone else.

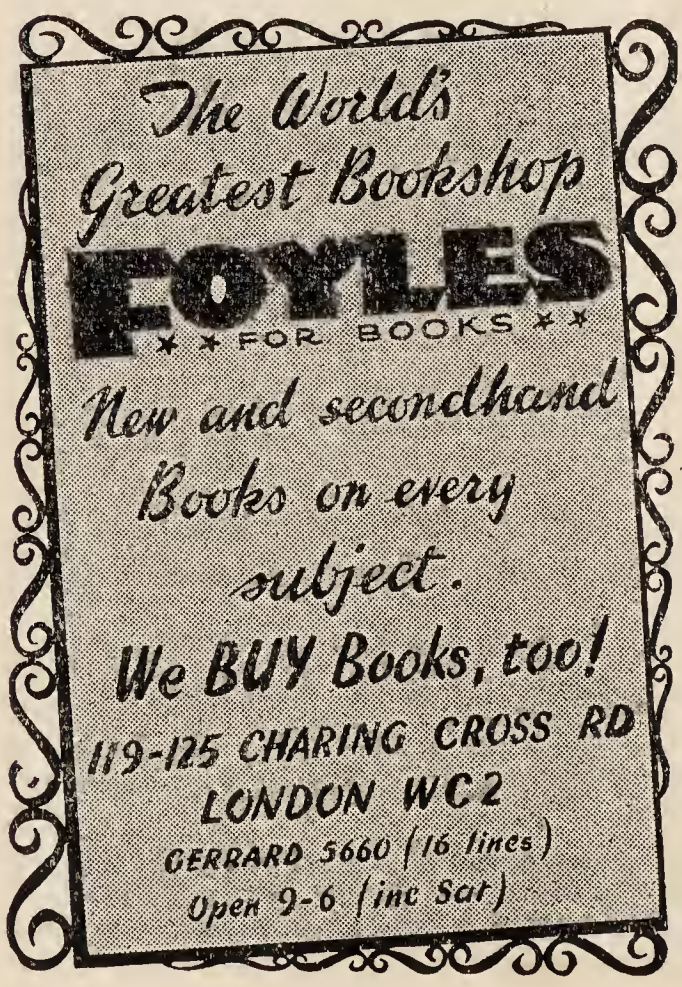
At the C.E.W.C. Conference the boys, on the whole, were more practical and less idealistic than the girls, and many of them showed much insight into the feelings and fears of the average working man. I was especially impressed by the Group which discussed Incentives, for here both boys and girls seemed to have a perception of the true incentives to work which I should not have expected from anyone who has not yet had to earn a living. I heard only one speaker who appeared to have assimilated *en bloc* the tenets of any particular political party ; the great majority are obviously still feeling their way. It was clear, however, that the seeds of the idea of world brotherhood and world unity sown by the Council have by no means fallen on barren ground.

The C.E.W.C. are doing an excellent job in the organization of these Conferences, for surely it is only by wide knowledge and free discussion that this generation can be prevented from falling into the traps laid by too-facile speakers and writers which misled the world in the unsettled years of peace. No one can tell, of course, whether or not their greater clear-sightedness and poise will stand them in better stead than did our dreamy idealism, but at any rate the work of the C.E.W.C. in fostering world-mindedness deserves to prosper and increase.

* * *

Notes on the Ling Association's Conference, with Arnold Haskell's address, have been held over for lack of space.

Florence Peett



Book Reviews

Byzantine Legacy *by Cecil Stewart. (Allen & Unwin). 25/-*

Byzantium has been out of reach for the last eight years, and the sight of this sumptuous book gives the heart a lift. Well printed on thick shiny paper, illustrated by the gifted author's own superb photographs, black and white decorations, diagrams and maps, it has a pre-war quality suited to its pre-war inception. For it is the story of a journey through Eastern Europe in 1936 made possible by a scholarship from Edinburgh College of Art; Mr. Stewart is yet another Byzantine enthusiast sent from that city to this still fallow field, some of it now laid waste.

I was led to look up the St. Mark chapter in the *Stones of Venice*, and found myself reading on and on, drowned and lost in those magnificent periods, but conscious of literature rather than of architecture. It is difficult to keep up a running commentary on innumerable buildings and their decoration, and Mr. Stewart's style is so indifferent that one forgets it hastily; the mind is all the more free to wander about those little ancient Attic churches on their rough country roads, hiding their mysterious incalculable Christian sanctity under pagan Athenian walls, or among monasteries looking down on the wine-purple sea from fantastic rocky pinnacles. He should have decided whether he was writing a *travelogue*, a popular work in the American fashion (black-and-white cuts, elementary diagrams and all), a day-to-day diary, or a serious text book. And, having made his choice, he should have hired a good sub-editor and deleted accordingly; the nobility of his subject is rather ill-suited to the *clichés* and occasional facetiousness which perhaps would not have jarred so much ten years ago; but beauty and nobility, sanctity and mystery, Christianity itself, are scarcer commodities to-day.

He wastes time, too, on inessentials. He questions the importance of Bishop Gregory, whose vast statue, by Mestrovic, so unfortunately dwarfed the Palace of Diocletian at Spalato; but Gregory was an undoubted patriot, man enough to wrest permission from Rome for the Croats to sing Mass in their own language; in any case it was not germane to the subject of the book.

One could have done with far more of the lovely photographs, which describe even better than Ruskin can those marvels of mosaic and fresco on the pictured walls, alike of church and monastery building. The author was fortunate enough to make the trip to Athos; he devotes only one chapter to that strange place, and is considerate in his descriptions of the no doubt curious monkish domestic economy. Again one longs for more pictures, both of building and decoration and even of the strange life itself and the ceremonies incessantly proceeding. Still, the subject of the book is not the mysterious ancient Orthodox Christianity, but Byzantine Art and Architecture, as we are very seriously reminded by the historical notes and appendices, charts and maps and bibliography, the latter condensed and useful.

But I hoped in vain for an elucidation of the mystery of those bands of artist monks who, either travelling from the East or returning from an art-training there, decorated in pure Byzantine style quite unimportant churches in the West. How otherwise came those carvings in little churches around Fulda, or the paintings in some of the Suffolk churches? Mr. Stewart does trace Byzantium through Ravenna and the greater Western strongholds to one choice British example, the Ruthwell Cross on his own Solway shores, placidly bearing Caedmon's name in Runic letters.

He has covered a great deal of ground and he is to be congratulated on his discretion, for his diary reveals very little that is personal, and his concurrent romance has no other place in the story but the dedication.

M. A. Brearey

Junior. *2/6 quarterly. Annual subscription 11/- post free, from Children's Digest Publications, Ltd., 64 Gt. Cumberland Place, W.1.*

This is a remarkable publication which cannot be praised too highly. Its career so far has been promising: the first volume appeared two years ago and cost 6/-; the following numbers were 3/6 each and, by now, its price has been reduced to 2/6. The aim, when the paper situation permits, is to bring *Junior* out as a monthly magazine. Since the middle of 1946 it has appeared in French and Italian.

Junior is a collection of stories, illustrations and articles especially written to amuse, interest and fire the imagination of the junior members of the family (10-16). The articles cover a very wide range of interests. The contents of the first number will give an idea of the variety achieved in each volume; there is an article on nature (*Sleeping the Winter Away*) by Craven Hill; Hugh Nicol and D. J. Smith write on science (*Mummy Wheat, Broken Bottles, Petrol under the Sea*); there is an article on engineering as a career, a biography of Franklin Roosevelt, and the arts are represented by an essay by Eric Newton on Gozzoli's picture *The Journey of the Three Kings* and by an article on *Children's Concerts* by R. and D. Mayer: the development of the moving picture is dealt with; there are contributions on world affairs, on the circus, on the theatre, on travelling, on books, on party games, and there are two short stories.

However, it is not the great variety of subjects which distinguishes *Junior*, but the fact that the articles are first-rate in themselves and written in the most congenial way for their intended public. The approach to each subject is not purely theoretical but chosen from the angle most likely to interest children; the facts are related vividly and concisely, the length of each contribution is limited so that the child's receptive faculties are not unduly strained. Many of them have most attractive drawings or interesting photographs illustrating the subject dealt with. The only thing I asked myself while enjoying the high quality of this magazine was whether the addition of more imaginative fiction might not encourage a greater number of child readers, who would then also profit from the factual articles.

Junior 2 encourages its readers to make suggestions for alterations or improvements for *Junior* 3, and also to send in their own contributions: a choice of the latter can be found in the later numbers. Translations of suitable French and Italian stories appear in the English *Junior* and *vice versa*. A *Junior International Letter Box* helps to establish communication between English, French, Belgian, Swiss and Italian *Junior* readers. In *Junior* 5 Julian Huxley welcomes *Junior's* co-operation with UNESCO, and *Junior* has been chosen for distribution in British-controlled Germany.

Junior's main achievements so far are: the extremely high quality of its contents; the way in which it encourages the children's co-operation; and its active part in communicating and exchanging ideas between children of different countries. This last must help to achieve its aim of better international understanding.

L. E. Ucko

[*Other book reviews have had to be held over for lack of space, and will appear in the March issue.*—ED.]

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THE NEW ERA

IN HOME AND SCHOOL

SIGNIFICANCE OF THE HOME IN EMOTIONAL GROWTH

Dr. Kate Friedlander, D.P.M., Director of the West Sussex Child Guidance Service.

THE function of the home in the child's emotional development varies with his age. For the purposes of this discussion it will be convenient to divide the emotional growth of the child into three main phases :

(1) *The Formative Years* : During the first five or six years of life the roots for later character development are laid. In this time the asocial toddler grows into a socially adapted human being.

(2) *The Latency Period* : The next six years is a period characterized by a steady gain in intellectual achievement and enrichment of personality. The child spends most of his day at school and the home has changed its function.

(3) *Adolescence* : The young boy and girl are striving for independence and the function of the home is again different.

I shall try to summarize briefly the difference in the function of the home during these three periods of the normal child's development. As it is impossible in the space at my disposal to offer proof for all my contentions, I shall, at least partly, confine myself to statements which embody the views held by many analytically orientated psychiatrists and psychologists.

The Formative Years

The important steps in the first five to six years of life are the modification of such primitive instinctive drives as pleasure in dirt, aggression, exhibitionism, into socially orientated activities and the development of an independent moral code. In these formative years the structure of the personality is formed ; there is the slow development of an Ego deriving its strength from modified instinctive drives, by reaction formation and sublimation ; a Super-Ego develops, internalizing the demands of the parents, who represent the moral code of the group to which they belong. Ideally this structure should work so that the individual can control undesirable impulses and at the same time gain direct gratification through socially accepted instinctive drives.

Satisfactory development during this phase is dependent on the child's relationship to his mother and later to the rest of the family.

The American psycho-analyst, Dr. R. Spitz,[1] tried to find out whether our belief in the importance of an uninterrupted mother-child relationship during the first year was justifiable. As his subject for observation he took infants growing up in two nurseries whose organization was very different. One, which he called Foundling Home, was an institution for orphan children, excellent from the hygienic point of view. Children were placed in this institution from birth onwards ; they were cared for with modern equipment ; they were safeguarded against infection and their feeding was excellently organized. Nevertheless the mortality rate in this institution was exceedingly high. At first the investigator did not understand the reason for this disquieting factor. The nurses were very well trained and there were sufficient staff. Then he found that the infants were regarded as automatons and were in contact with adults only at feeding time. As a contrast to this he observed another set of babies in what he called Nursery. This was the nursery attached to a penal institution for the care of babies born there. Here, too, the hygienic arrangements were excellent ; the vital difference between these two institutions was that in Nursery the mothers cared for their babies themselves.

Tests at regular intervals were used to establish the rate of development during the first year and it was found that, although the natural endowment of the children in Foundling Home was really better—their parents had come largely from much better homes—the developmental quotient which at birth was higher in Foundling Home went down after the third month and continued steadily downwards until the end of the first year. In Nursery the quotient went up after the third month and continued steadily upwards until the end of the first year. It was also found that the mortality rate was five to ten per cent. lower in Nursery than in Foundling Home.

During the investigation in Nursery[2] the mothers of some children were suddenly removed and about ten per cent. of the children whose mothers were absent for a period of three months between the eighth and twelfth month developed symptoms very similar to those in depressions in adults. I have seen recently a film showing the changes occurring in these children and it greatly impressed me. Pictures were shown of a very lively baby at eight months and then again a week or two later. After the mother had left him the baby was lying in his cot, not looking at anyone, pale, idle and listless. This condition

[1] R. Spitz : Hospitalism. *Psycho-analytic Study of the Child.* Vol. I, 1945.

[2] R. Spitz : Anaclitic Depression. *The Psychoanalytic Study of the Child.* Vol. II, 1946.

continued all through the mother's absence. Some of the children were able to form a relationship with a substitute mother but not all of them. If the mother returned within three months the child's behaviour changed abruptly so that the developmental quotient, which had gone down during the period of depression, found its former level again sometimes within a few hours.

These experiments are the first experimental proof of the assumption that the relationship of the child with his mother is the most important factor in his emotional and intellectual development. The child's Ego formation and achievements at first centre on the person the child loves and on whom he is dependent.

The relationship of the child with the mother, which undergoes many changes during the first five years, is, of course, extremely important from the point of view of later relationships. If this first relationship is a good one, one can assume that when these children are adults they will be able to form good relationships with their fellow citizens. Naturally this is not dependent only on the child's relationship with his mother in the first year but also on the relationship in the family circle throughout development.

A good and uninterrupted relationship between child and mother is also of great importance as far as the child's early education is concerned. Young children are governed by instinctive urges, some of which such as aggressive tendencies or pleasure in dirt, are anti-social. These instinctive urges must be modified if the child is to become socially adapted. In the process of this modification it is important that the energy behind these instinctive drives—the vitality of the child—is not disturbed. Everyone knows that a child can be forced to give up his hostile tendencies by threats and fear. We can often observe that, when this method of education is used, children stop being aggressive to other children, but other activities stop as well: instead of being active and lively they become very quiet and passive. How should one handle children so that the vitality and energy behind their instinctive drives is preserved and the anti-social manifestations disappear? There again the child's relationship with his mother is the best means of education we have at our disposal. During the ages of one and two, when some of these instinctive urges make their appearance, the child is at the height of his dependence on his mother. He feels happy when his mother admires him and unhappy when her attention is withdrawn. The child's fear of losing his mother's love and attention and his active endeavours to make his mother happy are the factors which enable the mother to educate her child. She needs to use very little pressure to get the child, in time, to know what kind of behaviour pleases her and what kind annoys her and this leads the child to identify himself with his mother's demands. The child himself wants to behave as his mother behaves, to agree with the things with which she agrees and to disagree with the things with which she disagrees. This identification leads to character formation and achievements are built up with some of the energy which was behind the anti-social primitive drives. For instance a surgeon's skill may be the sublimation of a child's desire to hurt.

A further more important stage in development occurs round about the ages from three to five when the child identifies himself with his parents and their demands. This identification, which is a rather complicated process, is the basis for conscience formation. After this time, the decline of the œdipal phase, the child himself wishes to be good. He wants to live up to the ideal figure he has created in his imagination and his own conscience is often a severer judge than the parents.

So during this first period of development the significance of the home can be seen in the fact that the child forms his first relationships to other people, first with his mother and later with his father, brothers and sisters. Within the emotional ties which keep the family together, character development can take place most satisfactorily. It will also be clear how difficult it is to create conditions which allow a child to develop when he has no home and no family.

The Latency Period

After this important period the child begins his formal schooling, and we assume that he can conform to the rules of a group outside his home. During this period the important steps in development are:

(1) The strengthening of the Ego by further sublimations and reaction formations. School offers opportunities to centre interests in activities far removed from the child's own instinctive life.

(2) Further development in Super-Ego (or conscience) formation by identification with adults outside the family circle, such people as teachers, heroes of fiction and so on. This leads to an enrichment of personality.

(3) Ego and Super-Ego formation are positively influenced not only by adults in authority but also by the opinions of children of the same age, under the condition of group formation as it occurs in school and in youth organizations.

(4) The first tendencies to become independent of the parents and to become an individual appear at this time.

Towards the end of the latency period children form a highly pleasurable fantasy that they do not belong to their real parents but to parents who are much more powerful (to kings or dukes) and that one day they will be reunited with these powerful parents. You are probably aware that this fantasy forms the basis of many of the most beloved children's books.[1]

This fantasy shows the definite strivings of children to become independent of their parents; it testifies to hostility towards the parents. When analysing the figures of the imaginary parents one usually finds that they bear traces of the real parents. These imaginary figures are the parents as the child saw them when he was much younger and the fantasy embodies the child's struggle between his wish to become independent and to grow up and his desire to remain the small child he was when he still thought his parents omnipotent.

This fantasy might give one the idea that the child enjoys being away from home; but experiences during evacuation have shown very clearly that this is by no means so

[1] K. Friedlander: Children's Books and their Function in Latency and Prepuberty. American Amago, 1943.

and that when the fantasy 'comes true', this often leads to severe breakdown in the child. If one is aware of the nature of the fantasy one can easily understand the wide gap between the pleasure of fantasy and its realization.

As becoming independent is only possible by expressing hostility towards the parents, a removal from home at this stage leads to very severe guilt feelings even if the removal is in no way connected with the child's behaviour. The sudden separation is seen by the child as a result of his own hostility and therefore causes severe conflict.

What then is the function of the home during the latency period? To put it briefly: the described development can only progress undisturbed if there is the security of a home and a positive relationship to the parents in the background. The emotional ties which existed in the first five years are still present. The child's struggle for independence can proceed much more normally if he knows that his hostile feelings are not regarded by his parents as anything very dangerous; and if he knows that there is still a place where he may be small, where he may come with his difficulties and conflicts. At this time the child has to behave more or less like an adult elsewhere.

It is also a great advantage, especially for the child's character development, if his relationship to his teacher remains free from the early emotional conflicts which are centred round the parents. I once heard of an involuntary experiment whose simplicity very much impressed me. During evacuation time a teacher was in charge of a small group of children who were away from their parents. This teacher was very interested in the children's development and she started allowing them to tell her many things about their lives and difficulties. As a result the children established a very good relationship with her but teaching became quite impossible. By encouraging the children to bring their emotional conflicts into school the relationship had changed from that with a teacher to that with a substitute mother and these two functions are difficult to combine, unless the school environment is especially adapted to that function.

Although removal from home during the latency period need not have the same disastrous results as in the first five years, it is bound to lead to disturbances in personality development unless the new environment is built up on an understanding of the child's emotional needs during this phase.

Adolescence

The problems of adolescence centre round:

(*a*) The maturation of the sex organs and the resulting revival of earlier phases of instinct development. In contrast to this early phase the conflict between instinctive demands and their prohibition is no longer a conflict between the child and his environment but one between the young person's instincts and his conscience, which has become the bearer of external prohibitions. Behaviour changes during puberty are the external signs of this internal struggle which goes on for two or three years until an equilibrium is reached.

(*b*) The struggle for independence from home. The old conflicts, which were at their height during the fourth or fifth year and then lapsed, are revived. The relationship to the parents, which may have been quite good and uneventful during the latency period, may suddenly become disturbed again. At this time there is no doubt of the young boy's or girl's desire to become independent. The desire to get away from home and become independent is so great at this period because, at the same time, the old instinctual ties with the parents are being revived. It is therefore an internal conflict, a struggle between the desire to be a small child again and be loved by the parents and the adult wish to choose other love objects.

The function of the home during adolescence is to allow the child to grow up and to change his relationship to his parents from one full of immature demands to one of friendship and understanding. In some cases this process can come about with less friction if the young boy or girl are away from home part of the time. But there is a great difference between absence from home under boarding school conditions, with three or four months' holiday a year and the reassurance of a stable home in the background, and those cases where a home has ceased to exist.

To summarize: the home environment is essential for normal character development during the first five or six years and, during the later phases of development, breakdowns caused by separation can only be avoided if the function of the home is taken over by the institution in accordance with the emotional needs of the child at the different age levels.

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The Institution as Substitute Home

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It is the chastening conclusion of one who has spent his working life, so far as it has gone, in institutions of one kind or another; one who, morevoer, during a great part of that time has been specifically concerned with trying to make the institution a substitute home. That conclusion is that when you have done your very best, when you have studied the home with the greatest care and striven to your utmost to reproduce its features in your institution, it remains a substitute. It can never be the real thing. It is, if we may use a homely metaphor, like the difference between shell eggs and dried eggs. You can do almost everything with dried eggs that you can do with shell eggs. But when you have made your most excellent omelette, there seems to be something vital lacking—it does not seem to have the *life* of a real omelette.

That is not to say, of course, that one should not keep on trying. Life is a perpetual pursuit of ideals which we know to be unattainable in their entirety, the steadfast pursuit of which, nevertheless, tends to an increasingly high standard of political or personal life. So it is in the restricted sphere with which we are now concerned. We cannot create a new home for a child whose home is gone; but in providing a substitute, the good home is the ideal towards which we must strive.

It is essential to remember that it is the home we are considering and not the family. The two may perhaps be distinguished by defining the family as a biological unit and the home as a social unit. If we are concerned with reproducing the conditions of the family, we have some guidance, for example, about numbers. It is very exceptional for a family to exceed twenty, and impossible for it to exceed that number by many. But we have only custom and not natural law to guide us on the question of how many people should be in a home. We may well find that the distinguishing features of a home derive their main characteristics from the fact that it is a family that lives there, but we may still find it possible to reproduce the home without reproducing the family. Let us then approach the question with an open mind: to see how far we can provide the characteristics of a good home for a group which is a social unit but not a biological unit.

Three Characteristics of a Family Home

We must first see what are the characteristics of a home, and it is important that we should try to discover the characteristics of the home as they affect the child. To the adults who create it, or the lodger who has come into it, or the friend who visits it, the same home may present very different characteristics. To the children who are born into it, it presents an aspect much different from any other and probably more highly subjective than any other. Trying to recapture my own childish feelings about my home, I remember principally three things. First, it was *mine*. It was what distinguished me from all the other boys. Jack may have lived in a bigger house, and Tom in a smaller one, but this one was mine. It was in a sense part of me—an extension of my own personality, and one of the things that helped to make me *me*. Then it was *permanent*. It happens that my parents were more than usually nomadic and I had lived in eight different houses by the time I was sixteen, but that did not in the least affect the sense of permanency, indeed it may have enhanced it, for the obvious reason that the personnel did not change and the equipment did not change—parents, siblings, furniture, cat and dog, all went along together. It was something that was always there. It was impossible to conceive of a time when it had not been there, because so far as I was concerned it always had been there, and for the same reason it was almost impossible to conceive of a time when it would be there no longer. Thirdly, it was *safe*. Whatever one might suffer elsewhere, whatever might go wrong outside, once one got through that door, all would be well. One could quarrel with other boys, get into scrapes at school, feel oppressed with a heavy load of care, but once one was home, all one's worries fell away like Christian's load from his back in *Pilgrim's Progress*. It was, as it were, a repository of the absolutes. It was mine, it was permanent, it was secure.

It may have had other attributes, but these, it seems to me, were the most important. They were not of course entirely separate attributes; they were largely interdependent. It is, however, useful to consider them separately, trying to see how far these attributes can be reproduced in our social unit that is not a biological unit. In so doing we may have to find out how these attributes come into being, and we shall certainly get some pointers about how our institution ought to be organized and administered.

Attempts to Foster a Sense of Ownership

First, then, the child has the idea that the home belongs to him. This is obviously linked with the idea of permanence—if one has always been in it, it belongs to one. Except in the case of a child who comes into the institution in early infancy—and perhaps even then—we cannot reproduce this condition. Since we cannot reproduce the circumstances which originally give rise to the sense of ownership, we must substitute other conditions favourable to its appearance in our institution, and that is not going to be easy. Somehow the children in the institution must be given the idea that their new home is their very own. We must convince them that it is run for them; not for the adults, nor for the Committee, nor for the distinguished visitors who come from time to time and to whom such deference has to be paid. In our efforts to secure this end we shall be driven, paradoxically, to do many things quite differently from the way in which they are done in an ordinary home. The Lady Visitor who likes to see the front entrance looking like a whited sepulchre defends her attitude by saying: 'When *I* was a child, *we* were not allowed to use the front door, and I don't suppose these children would be if they had homes of their own.' She is right. But in her case, as in mine, it was not necessary for the parents to

take extraordinary measures in order to give us a sense of ownership in our own home. In the case of a substitute home, it is.

In any ordinary home the children are expected to defer in some measure to the convenience of the adults. They must not disturb father when he is engaged in intellectual exercise, whether it is filling in the pool coupon or writing a paper for the British Association. There must be no needless thumping up and down stairs, nor romping in the best room which is kept perpetually ready for visitors—not the children's visitors, but the parents' visitors. That was all right in the family home, but it will not do in our substitute home. Here, where we have to make such elaborate and conscious efforts to impart a sense of ownership, all that must be sacrificed. The whole regime must revolve around the children. Cleanliness and order there must be, but not that terrifying immaculateness that makes one afraid to breath out in case one dims the polish on the floors. Certainly not that slavish pursuit of ends that are entirely foreign to anything that the child can understand. In any home that is big enough to make it possible, the children are usually given a room where they can keep their own things and make as much muddle as they like. It used to be called the nursery, now it is more apt to be called the kids' room or the muddle room. Our institution, with the exception of the staff quarters, must be one big muddle room. I do not mean that the muddles must never be cleared up, but it must be possible for them to be made, and made pretty well anywhere. To prevent this bringing about a complete separation of staff and children, and adult standards from children's standards, I would have one large and comfortable room. nominally on staff territory, so to speak, into which children would come from time to time by invitation—even if it be only to sit by the fire and read—with the strict understanding that in this room adult standards are preserved. But at all costs we must make it clear to the children that they matter more than the furniture, that their life is more than their raiment.

Adults who are off duty must, of course, be off duty, and the children will in time come to understand this. Equally must those who are on duty *be* on duty, and there should be at least one person available all day to be at the beck and call of the children. One of the most outstanding features of institution life—and it applies to many otherwise excellent institutions—is the prevailing assumption that the child's time does not matter, and adults' does. Whether one says: 'All right, all right, can't you *wait*', or merely: 'Yes, dear, *I'll* see to it later', does not matter. One must strive never to say either of them. The children will often keep adults waiting, but what of it? That is what we are there for and the only legitimate objection one can raise is if, by waiting, one is prevented from doing things for other children.

There is no doubt in my mind that a most useful device for fostering this sense of ownership is what is generally known as self-government, but which I shall call Shared Responsibility. Much has already been written about this. I propose in this paper, to lay down only one important principle, namely, that it must be real and not bogus. It is better to restrict to a very small area the field over which your governing body has authority, and make that authority absolute, than it is to have a much wider field hedged about with adult vetoes and references to staff meetings.

Another thing in the ordinary home which enhanced the sense of ownership was that one's own home was only one among many, of which this particular one had the distinguishing feature of being 'mine'. The need for institution children mixing with the outside world has been much dwelt upon since the Curtis Report, so that I need not comment here.

Attempts to Foster a Sense of Permanence

We come now to the second distinguishing feature of the family home—the attribute of permanency. We have already seen how difficult that is to reproduce. An obvious way to create a sense of permanency is to have as few staff changes as possible. I am afraid this is a counsel of perfection, for it is only natural that professional workers should look for promotion, and one cannot expect the assistant housemother to remain an assistant housemother all her days. It would

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be a splendid thing if she would, and in fact I do know of one institution worker of very great intellectual gifts who has insisted on remaining in a minor position in an institution for very many years. He has received, I may add, small thanks from his employers for this self-sacrificing attitude. We must recognize, however, that that sort of thing is exceptional, but while we cannot do away with changes consequent upon promotion, we can at least try to avoid those changes that have their origin purely in administrative convenience. It is better to have a staff that is stable and administratively clumsy than an efficient administration with constantly changing personnel. We must also avoid the pernicious system, again due to administrative convenience, of over-classification, by which children are moved every two or three years to another home, because they have passed some purely arbitrary stage. Classification of this kind is, to my mind, anathema. Once the child is put into a home he should stay there, so that there may be one place which he can think of as home for the rest of his days. Even though the personnel change—as it is bound to do in the course of the years—he will still have a place that he can think of as home as long as he has need of it. It follows almost necessarily from this of course that your substitute home will contain children of all ages, and this is good from many points of view, however administratively clumsy it may be. I should even be opposed, I think, to transferring a child to another home on the grounds that 'he might do better elsewhere'. As long as there is a possibility of getting rid of a child, your staff will find children who ought to be moved. I do not think I have ever known a group of children of whom the staff—including myself—did not say : 'We should be quite all right if it wasn't for that so and so.' Move so and so, and in a few days some other child has taken his position as the fly in the ointment.

To the obvious value of aftercare I need not refer except to say one thing—it must not begin only when the child leaves the institution. If we cannot create a sense of permanency about the past, we can try to create one about the future, by seeing to it that the aftercare officer is a familiar figure in the institution, known to all the children, and his function thoroughly understood by them. He should, if possible, reside in the institution so that he is definitely regarded as part of the familiar present which will continue, and not merely part of the unknown future which one has yet to face.

Attempts to Foster a Sense of Security

Most of us are familiar with the foregoing comments. It is when we come to our third quality, the quality of security, that the complications begin to present themselves. It is at once more fundamental and more nebulous than the two features we have been considering. It is easy to see why the home seems to belong to its inhabitants and why it seems so permanent to the children. It is less easy to see at a glance exactly what it is that creates this sense of security. Casting my own mind back I remember that home was a refuge from the troubles of the outside world. There was salve there for spiritual wounds, and comfort for the aches and pains of emotional life. There is no other place like this. There is, in fact, no place like home. In other words it is in the home more than in any other place that we find affection. From our very beginnings, if it is a good home, we are lapped about by the affection of our parents and this, beyond doubt, is the chief source of any emotional stability we may ultimately achieve.

This, too, the institution must provide. It is the most important, as it is the most difficult, of all. It is difficult because however excellent your staff may be, they are not the parents of the children with that instinctive tendency to love their charges which goes with normal parenthood. I was given some enlightenment on this point once by a teacher on my staff (he did not remain with us very long). He said 'I used to believe in all this stuff about loving the children until I had children of my own, but I realize now that you can never feel for other children the same way as you feel for your own.' I have not myself been blessed with a family, so I have to take his word for it. I expect he is right, but I am still unable to see (as he apparently was) how that is a

reason for not trying. Indeed my experience has convinced me that it is easier than might be thought by the uninitiated. It is said that you cannot switch affection on and off like electric current, but I find that if one behaves towards a child as *if* one were fond of him—if one goes, so to speak, through the motions—one's behaviour, at first the result of deliberate volition, becomes in a very short time charged with real affect, and one really is fond of the child for whom previously one had been merely pretending affection.

It is here, I think, that we reach the real point of cleavage between the institution of the past and the institution of the future. The institution of the past, while it did not deny the need for affection, gave first place, deliberately or unconsciously, to discipline—partly I suppose because of the widely-held view that an externally imposed discipline had a beneficial effect upon the character, and partly because the ratio of children to staff was such that a regimented system was the only one practicable.

If we are to reproduce the warm affectionate feeling of the home we must dispense with all that. Here, however, the Lady Visitor steps in again and says : 'But surely in our own homes, as children, we had discipline, and we had affection too.' Again she is right about her facts, but not about the inferences she draws from them. In our own home the affection came first both in time and in importance. There, our first contact is with a warm, comfortable and enveloping presence which supplies all our wants—discipline comes later. However much resentment may later be aroused by parental restrictions and prohibitions, we are never for very long in any doubt about their affection for us. It is not something we think about, if we are normal healthy children—it is something we just take for granted. The child coming into an institution has no reason to take any such thing for granted. Furthermore, however ambivalent our attitude to our parents may be, they are our first love objects, and we all know how relatively easy it is to accept the opinions, wishes, commands, and even punishment of the love object. How different is correction applied in these circumstances from that imposed by some relative stranger for whom we have no feeling except fear and resentment, and whose affection for us we have no reason to assume.

We must never forget that the child who enters an institution is a casualty—one whose life has been disrupted and whose emotional ties have been rudely torn. We have to heal the wounds caused by this disruption, and also provide a substitute home, having none of the affective advantages usually enjoyed by creators of homes to help us. In both of these operations the most hopeful situation is one in which the child can readily establish with the surrogate parents the kind of affective relationship he enjoyed with his real parents. There must be an atmosphere conducive to the establishment of a transference and of course it must be a positive transference.

Clearly, it is hardly possible to lay down rules of universal validity for the setting up of that highly individual thing, a positive transference. It is safe to assume, however, that an atmosphere which is favourable to such a situation is one in which the attitude of the adults is consistently warm and affectionate. It seems to me to be very difficult for a staff to maintain this attitude if they are at the same time responsible for administering punishment. As we have seen, punishment applied by loving parents is in quite a different category from punishment applied by people who have not yet established affective ties with the children. When that position has been established they may perhaps punish if they think it necessary. At the beginning it is, if not fatal, at least very harmful. Here again is a situation which cannot be tackled in the substitute home in the same way as in the real home. I personally believe that punishment is, in any case, not nearly so necessary for the preservation of order as most people believe. I must therefore add, as it were in parenthesis, that if we wish to avoid placing ourselves in a position where we may have to administer punishment, we cannot do better than hand over the maintenance of discipline to the children. This is another reason why some system of Shared Responsibility, alien to the real home, may well find an important place here.

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I have nothing but contempt for the institution head—and he is very common—who, believing in a normal kind of discipline and expecting his staff to behave accordingly, will curry favour with the children by relaxing the rules in his own favour, and act indulgently towards children who have been sent to him by his subordinates for correction. That is not at all the sort of thing that I have in mind when I talk about establishing a non-disciplinarian, affectionate relationship.

I may be told, as I often have been told, that a feeling of security can be created through the medium of a firm disciplinary system. Once again the critics are right in fact and wrong in inference. Obviously, a firm and comprehensive system of discipline will provide security and I should be the last to deny it. But it is not the kind of security we are after. It is the security of the prop or stay, and we want to develop the security that can only be compared to deep and well-grounded roots. We want a foundation, not a buttress. Agreed, there is place for this more superficial kind of security, so long as it does not conflict with the establishment of the other. Our non-punitive self-governing society is likely to be a little chaotic and insecure at times, and it is all the more necessary to provide certain immutables upon which the child can rely during the period that he is, so to speak, getting his roots down. The daily time-table might very well be one of them : meals and bed-time should be prompt and unchanging except on special occasions, and all the routine of tooth-cleaning, bathing, linen changing and so on should be carried out strictly according to plan, and not according to the changing whims of the matron or other adult. By the same token, any laws that *are* laid down by the adults must be almost inflexible. Staff days off should be as regular and unchanging as possible and if they are changed, the children should be informed in advance. It can be a very serious blow to a child to find that his particular adult is suddenly and unexpectedly absent, and the secrecy that sometimes enshrouds such things is really deplorable. I would not, of course, recommend this careful adherence to routine in an establishment which has an inflexible authoritarian discipline, but only as a counterblast to the instability of our non-punitive, lightly disciplined self-governing community.

A Substitute *not* an Imitation

It might be well at this point to see what kind of institution is coming into shape as the result of our efforts to provide a substitute home. The most outstanding thing that has so far emerged, I think, is that the substitute home is not an *imitation* home. We have found that while we are aiming at providing the same essentials as the home provides, we must provide them in a different way—sometimes in an opposite way—from the way they are provided in the real, family home. Our ends are the same, but our means must often be different, because the unit with which we are concerned is not a biological unit with the ready-made affective ties of the family.

Our substitute home is thus a much more disorderly place, on the surface, than the real home. It has much less respect for the sanctity of adult-hood, it has no spit and polish or best parlour or untouchable front-door step. It has a certain skeleton routine which is much less flexible than that of the ordinary home, but beyond that very little discipline or punishment as commonly conceived ; and, strangest of all, it has a system by which the children make and administer a large number of the rules, or at any rate take a vital share in making and administering them. Staff changes are few and among the resident staff, mixing freely with the children, is the after-care worker. The children range in age from toddlers to school-leavers, they belong to outside organizations and visit friends in the neighbourhood who in turn may visit them.

All this, as we have seen, is in many respects very different in outward appearance from the normal home ; but how much *more* different is it from the normal institution.

Staffing and Organization in Substitute Homes

There has also emerged, more by inference than by direct statement, something about the type of person on the staff of the institution. Instead of being essentially people who can maintain discipline and command the children's respect, they will be people who are genuinely fond of children and able to win their affection. We all know how the Chairman of the Board of Governors, in discussing an appointment, is apt to say : 'We want him to be fond of the children of course, but he must be able to keep order,' by which we understand him to mean : being fond of the children is all very well, and there is no objection so long as it does not interfere with the maintenance of discipline. That position must be completely reversed, and Chairmen of Committees must be trained to say : 'We want him to be a good disciplinarian of course, but he must be fond of the children !' Obviously, such people will need to have a very real sense of vocation and I hope I am not sinning against the light when I say that I regard the requisites I have so far referred to as being more important than professional training, though I value that highly. Obviously, too, they must be people without false dignity, or pompousness, or exaggerated ideas about the importance of adults compared with children—they must in other words have the rare virtue of humility. There has been a tacit assumption hitherto (now, I am happy to say, beginning to lose ground) that since anyone can become a parent, anyone can be a substitute parent. Nothing could be further from the truth and I think we have already seen that workers in this field must be persons of very rare gifts.

We have too a pointer, if not to the size of each unit, at least to the child-adult ratio, as it affects those who are concerned directly with the children rather than with, for example, the cooking or the cleaning. It is clear, I think, that as their chief duty is to establish with the children a relationship of mutual affection, the number of children to each adult will not be very large.

This gives us quite a number of ideas on how the substitute home should be organized, all of them derived from the efforts to provide those homely qualities which we ourselves remember as being important when we were children. We still, however, do not know how big our unit should be, nor anything about the sex of the staff, nor about the sex of the children, nor indeed about many other points

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of lesser importance. For, after all, the home provides other things besides those three we have considered, and of which the child is more or less aware. Principally it provides the opportunities for the necessary growth and development in the child's emotional life. Starting with the mother as first object, there is a complicated series of changes and adjustments in the direction of the libido until finally it is directed upon its final object of the opposite sex. At this point we are bound to take into consideration the constitution and functions of the biological unit which populates the normal home. We find at length that we cannot consider the home without considering the family, because clearly it is the peculiar constitution of the family that makes this emotional cycle possible. It is obvious, therefore, that our substitute home must provide also a substitute mother and father, and not merely a spinster house-mother with a spinster assistant. I can think of many good reasons why the spinster house-mother system is to be deplored, but this one alone is sufficient to condemn it. The way in which it is blandly assumed that children do not need a father fills me with masculine indignation. It does sometimes happen, though rarely for the right reason, that a boys' home will have a married couple in charge. I have never heard of a girls' home that did. It seems to be generally assumed that if a male is allowed inside a girls' home all his worst passions will be aroused and he will behave like a monster. That danger, or something like it, does of course exist. It seems to me, however, that the danger of that kind that is likely to arise from having a married man in a girls' home is negligible compared with the corresponding dangers that arise from having a spinster in a boys' home, but as in the latter case there is little danger of physical harm, no one worries.

Apart, however, from the question of libidinal development, there is also the highly important function of the father in providing, if he is an adequate male, for the growing boy an illustration of his own ultimate destiny—as of course the mother does for the girls. It is essential that boys have in their environment stable and masculine men.

Since it is essential to have both sexes on the staff, there is no reason that I have ever been able to find, except administrative convenience, for segregating the children according to sex, provided they are not far past the latency period when they come to the institution. I can see dangers in bringing together in one family adolescents of both sexes who may perhaps have acquired already an unhealthy attitude to sex, and although it may be a good thing, I myself would not care to be in charge of such an institution.

It is now possible then for us to add to the incomplete picture we have so far drawn. Not only children of all ages, but also of both sexes, with a father and mother. Can we now draw any final conclusion about the number of children? I think we can, though it is bound to be more or less a matter of opinion. Although we have done our best to resist the conclusion, it is clear that our institution, or the groups within the institution, must have some numerical resemblance to a family. I think, however, that it may well

be considerably larger than the average family of these days. After all, if we may presume to judge the intentions of nature in this matter, the size of the normal family is much nearer fifteen than five. Then we must bear in mind that our substitute father and mother are much more full-time functionaries than the normal parents. The division of labour that is both possible and necessary in an institution allows the parents to devote much more time than their prototypes to their strictly parental function. Then again, if, as I believe we should, we have some system of shared responsibility in our home, the number of children while small enough to be a family, must also be large enough to be a community. My own conclusion is that twenty-four is probably about the right number, but I do not consider thirty too many. I know there are some in these days who do consider this number too many, but I have given my reasons for differing from them. Those chiefly concerned with administration and finance may object that this is too small to be an economic unit ; but an economic unit is a matter of definition. Not long ago people were horrified at the idea of spending as much on an orphan as they spent without demur on an adult convict. I hope the time is not far off when it will be commonly accepted that it is only equitable that a child who has suffered deprivation and disruption and loss is entitled to more than average consideration—and expenditure—by society.

We have reached then a fairly comprehensive, though by no means exhaustive picture, of what our institution should be if it is to be a substitute for the home.

There are many aspects of life in an institution upon which I have not touched : the child's physical requirements, his schooling, provision for his leisure. Certainly the picture is not an exhaustive one, but the essential broad principles are there—by reference to which, answers to these other questions can be found. I believe the form I have tried to outline is one to which many people would assent—and very few put into operation.

The two foregoing papers were given at a one-day conference on *The Uprooted Child*, called by Mr. Frank Mathews, of the Birmingham Children's Aid Society, for workers in children's homes. Here are

Some Notes on the Discussion

THREE and a half hours were devoted to discussion of the two papers published above, under the chairmanship of Dr. Wallbank, Rector of St. Bartholomew-the-Great. The following aspects were principally discussed :

(1) The development of a social sense, or conscience, and the demands of the environment
(2) The staffing of institutions
(3) The selection of maladjusted children for Hostel treatment

1. The Development of a Social Sense, or Conscience, and the Demands of the Environment

It was suggested that anti-social behaviour on the part of children under five surely reflected badly on the parents or parent substitutes—the implication being that the parents had probably been too strict, and the anti-social behaviour occurred as a result of over-strong guilt feelings. This raised two very important points : (*a*) how far feelings of guilt are the result of a too strict upbringing ; (*b*) how far guilt feelings are necessary for the establishment of a social sense or conscience.

Referring to the first point, several speakers emphasized that feelings of guilt were experienced by all children, to a large extent independently of the actual demands of the environment, and that they reach maximum intensity between the ages of three and five. During this period the child's fantasy life is particularly rich, and a certain primitive omnipotence of thought enhances the dangers, as do also the pleasures of fantasy. For instance, hostile wishes against the parents assume a reality and feelings of guilt accompany such wishes. Similarly, events in the outside world appear to young children in the context of their fantasies and wishes. One speaker referred to children who experienced bombs as punishment for aggressive wishes. A number of evacuees, asked why they thought they had to leave their parents, said it was because they had been naughty.

While it was the opinion that guilt feelings are an inevitable accompaniment of the conflicts of early childhood, it was also stressed that such feelings are necessary for the establishment of a social sense. If the child is to give up his anti-social behaviour, or to modify his instinctive urges, it is necessary for him to have some feelings of guilt. Parents recognize this instinctively when they frown upon their two-year-old's anti-social behaviour and smile upon his efforts to please, thus arousing unpleasurable feelings in association with the former behaviour and pleasurable feelings in association with his efforts to please his parents. It was mentioned that failure to help children to modify their instinctive urges in this way might subsequently intensify guilt feelings, since the child also wishes to please. Two speakers emphasized that frustration is a necessary part of upbringing, and, if undertaken wisely, is not liable to increase guilt feelings to a pathological degree.

Bearing in mind these theoretical points, there followed some discussion on the organization of institutions for children. It was thought that up to the age of about seven there should not be more than two or three children to one parent-substitute, since in order to develop a conscience, the child is dependent on a close relationship with one adult whom he wishes to please. For the same reason, this relationship should be as permanent as possible. It was pointed out that since most children develop an independent conscience by the time they are seven, the unit of children could then be larger ; in fact, the psychological needs of children from this age onwards make it desirable for them to be associated with a larger community.

2. The Staffing of Institutions

A member of the conference drew attention to the importance of the personality of the warden or head of an institution for children. He suggested that very few workers have the capacity to practice what they preach and this depends on special personality factors found in very few human beings. As the chairman remarked : 'It must be difficult to be nice to everyone and to regard every child as an end in himself.' Other speakers, agreeing on the importance of per-

sonality, raised some practical points :

(*a*) *The position of the Warden*

Those with experience of hostel work felt that while the warden cannot be a simple authoritarian, his leadership must be accepted by members of the staff as well as by the children. That while there can be different points of view expressed, there must finally be loyalty to the warden. Regular staff meetings were suggested as a valuable means of fostering co-operation between members of the staff though pressure of time on occasions causes such meetings to be concerned only with administrative details, while their real purpose should be the discussion of individual children.

(*b*) *Other members of the Staff*

Stress was laid on the importance of an After-Care Officer. It was thought that, ideally, every institution should have such a person on the staff in order to maintain contact with the home, where it existed, and to keep in touch with children after they have left the institution.

An After-Care Officer should be employed not only when the children are discharged ; he should be known to the children while they are in the institution, thereby providing a continuity of relationship.

The question arose of the difficulty encountered when members of the staff 'come up against' a particular child. Hostel wardens remarked that in every hostel there is usually one child who is despaired of by one or more members of the staff. This problem was discussed from the point of view of the staff and of the child. From the staff side, it was suggested that very often if the troublesome child is discharged, within a few weeks another will have taken his place and become the focus of staff complaints. It was thought that if such a situation arose repeatedly, critical attention should be turned to the staff themselves. On the other hand, it was pointed out that there are children who, on account of faulty character development, are unable to adjust to the community in which they live. Such children are usually anti-social and require special treatment, either environmental or psychological.

(*c*) *Can the staff fulfil the rôle of parent and teacher* ?

It had already been agreed that the staff of institutions for children under seven have to regard themselves as parent-substitutes in the fullest sense and for this reason it is desirable for the groups of children to be small. The problem in the larger community for older children is whether or not the staff can combine the rôle of parent-substitute with the function of a teacher.

Members of the meeting concluded that where there are teachers on the staff of institutions their rôle should remain distinct and separate. Experience shows that where teaching staff undertake to teach very small groups of children and assume a parental rôle towards them, their work becomes very much more difficult. This is because children tend to transfer their intense emotional feelings towards their parents or parent-substitutes, from them to their teachers. If the children succeed in this, the teacher finds himself having to deal with intense jealousy situations and outbursts of emotional behaviour which are incompatible with learning. It was generally agreed, therefore, that in larger institutions some members of the staff should retain the rôle of parent-substitutes, responsible for the creation of a 'Home', leaving formal education to others.

3. The Selection of Maladjusted Children for Hostel Treatment

In discussing the difficult child who constantly comes into conflict with the staff, the question of maladjusted children was touched upon and discussed more fully later. Several speakers expressed the view that where Hostels for maladjusted children are established, the warden should work in close co-operation with the nearest Child Guidance Clinic. Such co-operation could be of particular value for the selection of cases as well as for the treatment or supervision of the children admitted.

It was agreed that the selection of children for Hostel treatment should be made by the Child Guidance Clinic and that the warden of the Hostel should have access to the clinic's knowledge of the child, preferably by personal contact with the clinic staff or, if this is impossible, by very full reports.

One speaker regretted the tendency to refer children to Hostels when they really needed psycho-therapy. It was pointed out that some kinds of disturbance in children require re-education such as a Hostel can provide rather than psycho-therapy. It was agreed that the personnel of Child Guidance Clinics and of Hostels needed to be well known to each other before satisfactory selection was possible. For instance, one Hostel may be better equipped to deal with certain types of children than others.

Finally, two types of Hostels were discussed : one situated near a Child Guidance Clinic, where the children required psycho-therapy as well as a change of environment ; the other for children requiring environmental treatment or re-education, rather than psycho-therapy. In both cases, a number of speakers emphasized that in their experience regular discussion of individual children between the clinic and Hostel staff had proved extremely valuable.

Lydia Jacobs

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Ling Physical Education Association

If those responsible for Physical Education in this country are not aware of the latest developments in their subject, it is certainly not the fault of the Ling Association, for its twice-yearly conferences never fail to bring before its members examples of the latest developments and most outstanding work in every aspect of that enormous field.

This year there were two January Conferences—on Remedial Gymnastics and on Dance for the School Child—each a subject of particular interest to me.

The Conference on Remedial Gymnastics had as its aim : '(*a*) to emphasize the importance of the prevention and cure of minor defects in schoolchildren and to stimulate interest in the specialized treatment of those more seriously handicapped by deformity, injury or disease ; (*b*) to give a picture of some forms of remedial gymnastics as carried out in this country.' Especially interesting was Miss M. A. Randall's lecture on 'Relaxation'. Inability to relax is at the root of so much of the irritability and lack of concentration prevalent to-day that her plea that some training in relaxation should be a part of all physical education is a timely one.

To my mind the Conference on Dance for the School Child was of great importance, for it demonstrated that at long last dancing is coming to be regarded as an essential for all children. For many years there was a great gulf between Headmistresses and Physical Training specialists on the one hand and teachers of dancing on the other. Far too many children have gone through their schooldays without knowing the joy and the benefits that dancing can give, and it has too often happened that parents who wish their children to learn dancing have had to pay high fees to sometimes untrained teachers and to fight a continuous battle on the subject with disapproving school authorities.

No better spokesman in favour of dancing as an integral part of education could be found than Arnold L. Haskell, and it is important and significant that he, with his tremendous knowledge of and enthusiasm for ballet on the stage, should now be turning his attention also to ballet in general education. His lecture on 'The Training of the Teacher of Dancing' was therefore an outstanding part of the Ling Association's Conference.

His concern was with the child who learns dancing once a week as part of her general education. Formal ballet training is no use for such a child and may even be definitely harmful ; what is needed is a type of dancing that combines a fine discipline with opportunity for expression—for true self-expression can never be achieved without a disciplined technique, however limited.

Mr. Haskell is no advocate of those forms of dancing which rely solely on spontaneous reaction to music ; such dancing may be charming in small children but it soon becomes self-conscious and forced. The dances of primitive tribes, after all, are based upon a well-ordered technique.

I was glad to hear Mr. Haskell speak of the great value of Dalcroze Eurhythmics, not only to the once-a-week child but in the training of the professional dancer. It must be remembered, however, that eurhythmics is a training in understanding the structure of music rather than a form of dance.

The ideal is an adaptation of ballet technique to educational needs, and this has been attempted in the new syllabus 'Ballet in Education' drawn up by the Royal Academy of Dancing. This syllabus provides a system of training which develops from lesson to lesson from the ages of 7 to 15. It is closely linked with music, with the study of costume (for ballet technique and the development of costume have always gone hand in hand) and with history and geography. It forms a valuable ground-work for training for a career in ballet.

The training of the teacher of dancing under this new syllabus takes three years. Besides dancing, the course includes cultural subjects, eurhythmics, musical appreciation, voice training, anatomy and the principles of teaching. It also includes advanced ballet technique for it is recognized that the elementary degrees of a subject cannot be taught without a good knowledge of it in its advanced stages. The teacher of the once-a-week child must be able to tell if any child has outstanding talent.

This syllabus should do much to improve the status of the teacher of dancing in the eyes of the educationist and the position of dancing as a part of the school curriculum. To those of us who believe that the arts and education are indivisible, such a syllabus is important too as an education of future ballet audiences and as a help in breaking down some of the stupid superstitions about ballet training which are still current in spite of the efforts of Mr. Haskell and his fellows.

Perhaps it is opportune at this point to say how very much I welcome the decision of the L.C.C. to arrange ballet performances for schoolchildren in school time. This is surely another step in the right direction.

* * * *

Toynbee Hall Theatre announces a visit from the *Bradford Civic Playhouse Children's Theatre*, who will present 'The Magic Lighter' and 'The Golden Apples'—two plays for children of all ages. I am told that these are delightful performances and that London children are sure to enjoy them.

The season will open on March 29th and there will be twelve matinée and evening performances between then and April 3rd. The theatre is not large so early application for tickets is advisable. Further particulars are not yet ready but will be available shortly on application to Toynbee Hall, 28 Commercial Street, London, E.1.

* * * *

A Request to Readers

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F. Peett

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Paul Maucorps

Senior Psychologist of the French Air Force

THE efficacy of all progressive social legislation depends largely on raising the cultural standards of the masses. The French working classes, whose rightful claims are beginning to be considered in the political world, are very much aware of this. But if the interest in culture evinced by the French proletariat is rooted primarily in their desire to play a more effective part in the political and trade unionist struggle, it springs also from other less interested motives : curiosity regarding the progress of modern science, and a desire to form a personal opinion on the trends of thought and the political and social systems in the modern world.

Lack of Adult Education

One is unfortunately forced to admit that the opportunities for general culture open to the French working classes are absurdly inadequate, and that the authorities have displayed a shameful negligence in this direction. If the workman or employee succeeds sometimes in becoming an expert in his own particular job—although the actual facilities for so doing are seldom afforded him—there is no system available by which he may widen the field of his general knowledge, or explore questions outside his work which have aroused his interest. For the majority of workmen, from apprentice to veteran, culture is reduced to the perusal of the necessarily brief news in the daily and weekly press ; to film shows whose educational value is often open to question ; to popular radio programmes, and to chance reading.

True, in certain big towns—notably Paris—efforts had already been made to improve matters, and Popular Universities were proposed to make good this serious deficiency. A system of lectures and regular evening classes was established, covering a wide range of subjects and designed to appeal to every type of worker. But experience proved that this intelligent and courageous attempt affected on the whole only those professional and social classes, which, if not financially favoured, had at least some spare time and certain advantages ; students, government employees, those with some private means, and so on. In effect, the masses could not profit by the real benefits which this institution offered for the simple but decisive reason that the great majority, living not in Paris but in the suburbs, could not attend these meetings without exhausting themselves and renouncing more of their already scanty family life.

Consequently, in face of the inactivity displayed by employers, who do not yet feel it their duty to set up factory universities, although these have already been established in other countries, for example U.S.S.R. and the U.S.A., and in face of the practical difficulties presented by an over-centralized educational organization, it was necessary that a new system should be envisaged, offering to all equal opportunities of further education under reasonably accessible conditions. Finally, if the new system were to have a lasting chance of success, it was equally important that it should not be branded with the strictly pedantic character of, say, a night school, whose 'school' atmosphere would prove both tiresome and discouraging. A system of guided personal culture was necessary, which would not fall into the other excess of a church club atmosphere, the paternal and confessional nature of which would arouse understandable suspicion.

Noisy le Grand Experiments

The idea of forming an organization such as this, which would be both popular and adaptable, and the task of putting this difficult programme into practice, fell to a small commune on the outskirts of Paris. Some time after the liberation the communist municipality of Noisy le Grand, a small town of about 15,000 inhabitants to the east of Paris, decided to put at the disposal of the population a complete cultural programme. But from the outset the practical application of this idea was beset with difficulties. Workers, clerks and officials returning late in the evening from their work in Paris or in distant suburbs, felt in need of complete relaxation, or preferred to devote their spare time to gardening or to fishing in the neighbouring Marne, pastimes fully justified by the persistence of rationing. Other equally formidable attractions had to be considered : sport for the young, for many others the *bistro*. The prejudice against 'intellectualism' was manifest in the young men's belief that school and apprenticeship were enough for them, and in the old men's opinion that they were too old to learn, and—an ideological relic of the craftsman's claims—that for them professional skill effectively replaced cultural baggage.

These obstacles and objections failed to damp the enthusiasm which the Mayor of Noisy le Grand had imparted to a small group of enthusiasts which he gathered round him. For, anxious to reach every class and every type in his commune, he appealed for the widest collaboration to give his new plan the necessary impetus, and he set up under his honorary chairmanship an executive committee composed as follows : two schoolmasters and one schoolmistress teaching in Noisy le Grand, two doctors practising in the district, three workmen, two administrative employees, an aeronautical engineer, a naval officer and four schoolboys about fifteen years of age.

A certain amount of publicity was necessary at first to capture the interest of the public and to form the minimum membership required for setting up the University. The first public meeting was dedicated to the war effort of France's great allies : Great Britain, U.S.S.R. and the U.S.A. Three speakers in turn briefly outlined the military and industrial part played by the countries they represented : the British Embassy very courteously sent Captain X, the first English officer to enter liberated Paris ; U.S.S.R. and the U.S.A. were

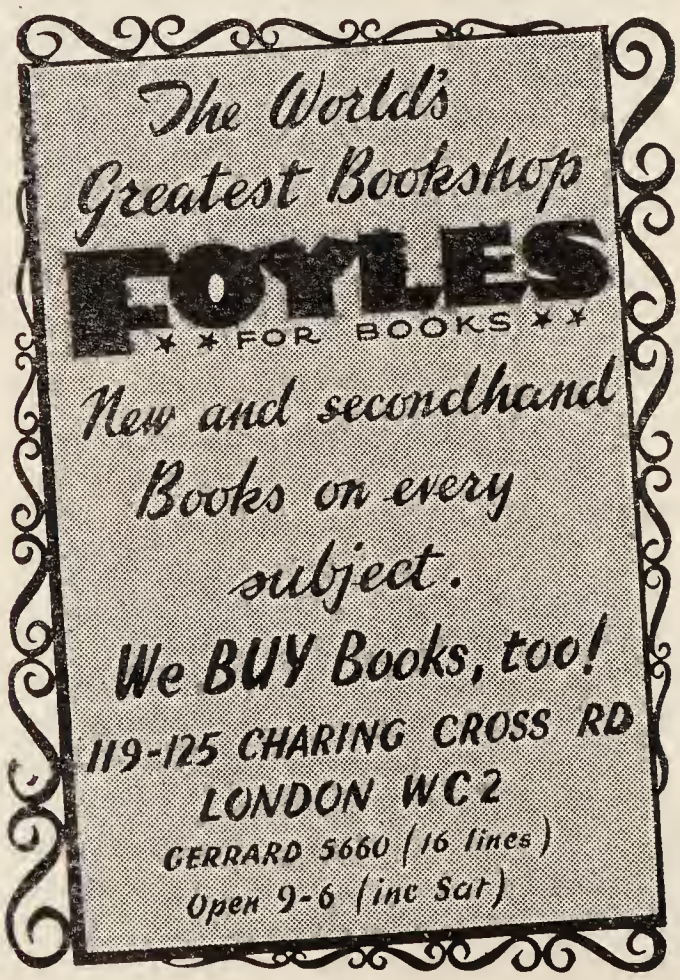
represented by delegates of the Franco-Russian and Franco-American committees. Each talk was followed by a short documentary film ('London under Fire', The Resurrection of Stalingrad', 'A Jeep a Minute').

A Plan for Group Work

This meeting provided the opportunity of giving the public some idea of the lines on which the University would be run. It was made known that as well as the public meetings dealing with general subjects and current events, a certain number of study groups would be formed, designed to draw together all those who were interested in solving a common problem, or who were attracted by the study of a similar complex of questions. The subjects studied could cover a wide field, according to the interest shown by the public: biology, physiology, psychology, sociology, political economy, law, natural science, mathematics, applied science, the arts, domestic science, history of labour, social legislation, etc. Each study group, having chosen a problem to solve, or a specific course to follow together, would set to work under the direction of an Adviser. He would superintend the distribution of work, provide the necessary literature, give advice, and control the general progress of studies. The members of each group would pursue their researches independently, but would ultimately present the results of their work in a way befitting the task undertaken.

An example was immediately set by the executive committee, which set up with its own members four study groups: public health, town planning, legislation of labour and history of modern literature. About ten volunteers of all ages formed the core of each study group. Each group concentrated its interest upon a chosen topic, capable of producing concrete results. Hence the town planning group devoted its energies to the following question: the construction of a modern airport near Noisy le Grand, designed to relieve traffic at the existing Parisian airports and more particularly to guarantee air services with Europe. The aeronautical engineer who was in charge of this group issued the various jobs; the collection of maps of the district; the listing of the types of French and foreign aircraft serving the European airways; a selection of plans of aerodromes recently constructed. Each member concentrated on the particular aspect of the problem which appealed to him: mapping out of roads leading to the aerodrome; hangar design; organization of the airport and regulation of traffic on the runways; provisional estimates of costs; types of air taxis; motor transport to the capital; development of small businesses near the aerodrome, and so on. Moreover, a list was drawn up which would show everyone both the works dealing with his own particular problem, and the authorities in the town whom he could profitably refer to. Every week the members met to give an account of their work and difficulties.

The group studying the history of modern literature decided to compile an exhaustive list of the works of foreign writers translated into French, and published after the first world war, and to discover by setting up a circulating library the exact opinions which the readers of the commune had formed of these books. Each member of the study group, after having read the works of his choice (for example translations from Norwegian) had to interrogate those whom he had managed to persuade to read something of this class of literature. The final aim of this group is to determine the kind of literature appealing to each type of reader, and to draw up a list explaining the reasons. Finally, at weekly debates an attempt was made to discover the essential features and characteristics of each type of foreign literature.



The Advantages of Group Work

The advantages of this system are plain:

1. The type of work of each group is fundamentally different. Some of the work may be purely theoretical, some capable of practical application. Naturally, one member of the University can belong to several study groups and meet the requirements of each.

2. Communal work and free discussion is the general rule, but the individual effort which each member has to make gives scope for personal initiative.

3. Once the work is distributed and the responsibilities accepted each member pursues his work in his own way and according to the time at his disposal. The bogey of compulsory attendance is thus avoided. Much of the work can be done at home or with a fellow student. Any spare time during the day can be devoted to reading bearing on the work of the group. The fact that the executive committee is always available enables people to ask advice at any time.

4. The rivalry between the different groups, and above all their desire to achieve some definite and tangible result, united the members in their common endeavour far more surely than would the abstract satisfaction of an improved education, or the acquisition of some diploma. Each student is aware of the value of the work undertaken, and to give more concrete proof of this the executive committee decided to display in the Town Hall all the completed work (models, designs, plans, etc.) Further, certain work, for instance that relating to public health, town planning and so on, might well inspire the deliberations of the Town Council.

5. All ages and all classes are represented in the study groups. Experience has shown the mutual

advantages which both young and old derived. In principle it is youth that has everything to learn, the older members actings as advisers, but it was soon apparent that this method of communal study offered to the old an opportunity of improving their education and still retaining their prestige. Indeed, it is the young people who put the questions which their elders dare not ask, and thus unconsciously assume the rôle of cultural leadership. This subtle but distinct advantage guarantees the help of numerous qualified specialists, to whom a narrower and more pedantic system of further education would be distasteful.

Other Activities

This polymorphic system is not the only activity of the Popular University of Noisy le Grand. Standard evening classes are held twice a week for the benefit of those members who feel the need of improving their basic education : spelling, composition, arithmetic, history, geography, and so on. As a rule it is while working with the study group that a man realizes some deficiency in his basic education and then takes pains to remedy it : the study groups are the best recruiting centres for night schools.

The monthly public meetings do not as a rule deal with the problems tackled by the various study groups. Their choice of subjects is designed to attract the attention of the members to subjects outside their everyday work. This mental stimulus sometimes leads to the creation of a new study group, if the subjects discussed have aroused the interest of the audience. The latest talks deal with the following questions : 'The Use of Atomic Energy in Peace', 'The Comparative Colonial Status of the African Negro', 'Modern Methods of Vocational Guidance', etc.

But public meetings and night schools serve merely to advertise and to complement the kind of Popular University inaugurated at Noisy le Grand. The basic unit of work remains fundamentally the study group, that is to say a collective cultural effort, the spontaneous choice of a group striving together to achieve a concrete and tangible result.

A Note from New Zealand

in answer to a request for accounts of experimental work in her secondary school

I CANNOT claim to have done anything very original in the way of research and experiment. My school is a small one as secondary schools go in New Zealand—roll just over 300—and is a girls' school with curriculum modelled on the usual lines.

The atmosphere of most girls' secondary schools is a bit stuffy and self-conscious and humourless. Almost unconsciously for the most part, I have tried to counteract these tendencies. I have refrained from School Rules, Order Marks and systems of punishment. We have a very milk and watery Detention system which consists of 20 to 30 minutes 'overtime' after school, chiefly to make up work not done or very poorly done. There are usually only three or four victims in the Detention Room. I keep order and discipline by occasional appeals to reason, but refrain from policing the classes. My aim, in a successful year, is to be able to leave a class alone for half an hour, knowing they will go on working, and to be able to walk into morning assembly through rows of silent girls—the staff coming in after me and no one having 'policed' the school or quelled it. This is the most seemly way to begin the day and gives an opportunity for self-controlled and self-imposed discipline.

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I avoid competitive records. I have to give prizes because my Board adores them : so I give three or four to each form on a general aggregate total of all marks, and by giving the girls some choice I try to help them to build up the kernel of their private libraries at the Board's expense. But by my attitude more than by exhortation I put before both staff and pupils, all the time, the idea that it is the work, the book in hand, the actual subject content that is its own reward, not some ulterior motive like a prize or an examination.

I am also fairly indifferent to the pressure applied by greedy parents. I like my contacts with the parents (and have plenty !) ; I am used to dealing with people with a grievance or a grouch, and am always moved to pity and admiration by the fierce rush of the mother hen whose chick is wronged or even not appreciated. I can never harden my heart against her entirely ! I have a small bi-weekly study group of parents, called irreverently by the staff my 'old ladies' and to them I try to preach my doctrine of 'let the girl *alone*, she'll be all right', and also my Anti-Greed and Anti-Competition theses. I do a little quiet tilting at the old ideal Headmistress who was an Example to the Girls. Quite honestly I do not want to influence the children more than I can help and should be sorry to think they would not grow up smarter, more fashionable, more efficient and more successful in every way than I. I will not bully them about their hair—they do try various 'hair do's' to the annoyance of the staff, but I just keep on gently insisting that we leave them alone as much as possible. We tell them in Home Craft about the care of the hair and personal appearance —but no *rules*.

All pretty vague and by no means original experiment. I have a very nice staff of unusually human and attractive women, more than half of them very young. (The young ones are the intolerant ones !) They laugh at me and tease me and say I am infuriating at times, but admit that on the whole they agree with me and would not give up and try the easy way.

Emily E. Stephens

Lost Generation?[1]

J. Macalister Brew

Education Secretary, National Association of Girls' and Mixed Clubs. Author of 'Informal Education.'

PERHAPS when the history of the twentieth century comes to be written, one of the main features of historical and sociological significance remarked will be the 'accent on Youth', which has certainly impregnated the economic, social and political pattern of the first half of the century.

It is interesting to observe, for example, that at least three of the most important European Youth Movements came to birth within a a few months of one another in 1902-3, the Wandervogel in Germany, which became enveloped in the Hitler Jugend in the 1930's; the Russian High School Societies, which became incorporated in the Konsomols under Lenin; and Baden Powell's Boy Scouts Association, which grew into a movement with international ramifications. But almost every European country can point to a similar growth of 'Youth consciousness' at the turn of the century, and the same trend becomes evident in China and Japan, only a little later. What perhaps makes the German, Russian and British Youth Movements such an interesting comparative study is the fact that they have become very largely identified with three very widely different ideologies and ways of life.

Contrary to popular belief, the emergence of 'Youth' as a group which both needs and demands separate consideration is not the result of the work of either Hitler or Lenin, or even of Baden Powell. Neither is it merely the result of the age-old cleavage between the older and the younger generations. It would seem rather to be one logical and historical aspect of the development of mankind, accelerated undoubtedly by two major wars and the rapid changes, mainly scientific and technological, which have occurred in the last fifty years.

In his fascinating and extensive study, largely of Youth, during the last fifty years— *Youth after Conflict*, Professor Goodwin Watson takes as his main thesis that the characteristics of Youth in the period under review are not primarily the result of wartime conditions, or even a reaction from wartime conditions, but a consequence of attitudes already apparent in society. Why, after all, should three great Youth movements be born within a few months of one another in three such widely differing countries in the early 1900's? Why should the term 'Youth' find no place in the *New York Times* index until 1920 —and why should the next five or six years see a spate of articles on Youth in every type of journal, from the women's magazines to Social Science quarterlies, all over the world?

Perhaps the underlying causes of this seemingly sudden awareness of Youth (by the young people themselves no less than by their elders) are mainly these: the increased educational opportunities afforded by universal education; the growing conviction that Youth is important, not only economically, but as a political force; the growth of interest in the science of the mind; and the increased pace and commercialized content of twentieth-century civilization.

Educational reform and extended educational opportunity in Great Britain has always been closely associated with war—1870, 1918 and 1944 are significant dates in both these fields. Similarly, the early years of the century brought extended educational opportunities in both Russia and Germany and thus the effects of wartime conditions have tended to catch one's imagination and lead one to attribute change to historical catastrophe rather than to educational advance.

One of the major problems of mass education seldom envisaged either by Educationists or Politicians (perhaps fortunately) is that a little education may be both dangerous and wasteful, one of the few human benefits of which a little is definitely *not* better than none at all. A little education undoubtedly may make people better workers, more articulate, more inclined (as indeed they are more fitted) to demand more responsibility, more inclined to question, not only the authority and wisdom of their parents, but also the traditional moral codes and even the very foundations of religion. All this may well be to the good. But the very superficiality of mass education (in its early phases at all events) frequently results in an ability to read, but a non-selectivity in reading material; an ability to agitate rather than to think; to criticize, rather than to create, and in self-consciousness, rather than self-fulfilment. Such a condition is fertile soil for the demagogue, who sees in the idealism and enthusiasm of the young adult, not only an economic, but a spiritual force.

As an editorial in the *New Statesman* expressed it—'one of the safe generalizations we can make about Youth is that whatever opinions it holds, it holds them more violently than age' and in the demands for an economic and political change, which transformed so many countries in Europe in between the two wars, young people were to the forefront of the struggle in Russia, in Spain, in Hungary, in Poland and in Italy, and one lesson still only partially learned would seem to be that Youth is not necessarily progressive, but is prepared to follow any dynamic lead. As Professor Goodwin Watson says: 'Youth is always in quest of a rôle —and takes the one that is offered it.' How true this is, whether the rôle is a political one, or a fashion in manners and amusements. Moreover, if any call seems to offer, at one and the same time, possibilities for the satisfaction of romantic idealism and real independence and status in the community, Youth will not be slow to embrace it.

Again, the growth of the science of the mind is of the essence of the modernism of the twentieth century, in which all this awareness of Youth is flourishing; the general intellectual emancipation from traditional orthodoxy which marked the 1870's was followed by Darwin's doctrine of Biological Evolution and finally the popularization of the ideas of Bergsen, William James, Freud and Jung. These latter called attention to the fact that we are, after all, 'masters of our fate, the captains of our souls,' only in a very limited part of our waking

[1] *Youth After Conflict*. Goodwin Watson. Association Press, New York, 4 dollars.

lives. They thus hurled an ideological atom bomb into the region of personal behaviour and social ethics. In the serious crisis of the spirit which ensued, it was but natural that those crossing the bridge from childhood to adulthood at the time should be most shaken, and should also provide some of the most interesting material for speculation by the enquiring minds of the age. Psychoanalysis itself fits neatly into this historical pattern, coming to birth around 1900 and becoming popularized in the 1920's. As Professor Goodwin Watson says: 'the revolution introduced by Freud can well be compared with those introduced by Copernicus, Darwin and Einstein. Copernicus upset faith in our earth as the centre of the universe, and introduced a cosmic relativity further transformed by Einstein. Darwin made men rethink their relationship to the rest of nature. Freud placed the proud, smug, little conscious self in its dependent relationship to much larger and deeper forces. It was true, as Jastrow said, "The ideas of no other living man are responsible for so many printed pages. A whole submerged continent of the personality was opened up for exploration . . ." The ideas and moods of the major writers acted through many indirect channels. High school teachers read the important new books and never taught in quite the same way afterwards. Preachers read the new books and their preaching changed. Women's clubs reviewed them, and mothers adjusted to new scales of value. Young people read stories in popular magazines which were patterned after the masters of current fiction. A few novels of importance were made into movies, but movie script-writers had often read widely and were influenced by the modern writers even when working on Grade B film stories.'

The result of all this is that Youth and those concerned with Youth, were set free on the largely unchartered seas of the modern spirit—a new psychology. All the traditional every-day moral sanctions have thus come up for review in a world of increased leisure for all, but a world in which that leisure is competed for by vastly extended and organized opportunities. The Radio, the Film, cheap transport, the Pin-table Saloon, Dog Racing, the Dirt Track, holidays with pay, as well as all the Youth Organizations, jockey for place in their attempt to capture the time and the attention of Youth from the 1920's onwards.

If it is agreed that all these factors taken together have influenced both the present attitude of Youth and society's attitude to Youth, and that the many remarkable and disturbing features of Youth in society after World War I, arose not so much from the war as from the ferment of the times, is it safe to assume that World War II will also make no radical change, but will (like the previous war), merely accelerate the evolutionary process? If so, what is likely to evolve? It is perhaps the section of Professor Goodwin Watson's book in which he himself and other experts attempt to prognosticate about the Youth of the 1950's, that European readers will be most inclined to question. It is only fair to emphasize, therefore, that he is mainly concerned in this section with American Youth. The situation, both economically and spiritually, is rather different in Europe. Professor Goodwin Watson believes that the crisis of the conflict between Youth and adults has passed, and that in the 1950's—'Adults and Youth will both be modernists' and the whole of our culture will give support to the prevailing attitudes of Youth, since all sections of society will be 'out on the same searching parties with Youth—the quest for those values which make life most worthwhile.'

This may be equally true everywhere and it is undoubtedly true that in Great Britain, as well as in America, one of the personality characteristics of modern youth, distinguishing them from the youth of the 1920's, is a kind of easy, natural self-confidence, the product of friendlier relations with the adult society.

In the post-war years many more American children will suffer from the broken homes consequent upon wartime infidelities, no less than wartime casualties, and they too will suffer from the after-effects of growing up in an atmosphere of worry and tension, which came at a time when they were not too young to feel the atmosphere of discouragement or anxiety. Some of them will have lost near relatives, and such an experience will be found to have been more traumatic than one at first supposed.

In Europe, even in Britain, children not only lost relatives, but many saw death at close quarters, and the actual experience of destruction, of horror, of fear, of death. In many countries, even the sight of torture and brutality was not spared them.

In America they can look forward to a post-war generation which will have had more and better education than their predecessors, which will have learned through their Social Studies, their Current Affairs classes, and their general Youth activities, to handle democratic skills with ease.

In Europe, never since universal education was established, has a generation of children been worse educated, since at best, as a result of bombing and evacuation, such education was perforce interrupted and in many countries there was no schooling at all.

Again, it is doubtful whether in the whole history of civilization (with the possible exception of the Children's Crusade in the Middle Ages) there has ever been such a mass migration of children as that brought about in Europe by war, and by the evacuation policy in Great Britain. It is too early yet to estimate the effects of such a large-scale change in the environment of human beings, and we have no similar experiences to aid us in any prognostication we might be rash enough to make.

Many of these children seem relatively unaffected, but who can tell what may be the long term effect of such cataclysmic experiences on the 'climate of human behaviour'?

> 'Can'st thou minister to a mind diseased,
> Pluck from the memory a rooted sorrow?'

Already the trained observer is noticing, among the younger adolescents at all events, a certain rigidity of mind and attitude, together with a quivering nervousness. There is brittle laughter, side by side with a desperate seriousness; a self-assured grown-up manner, alternated with childishness and uncontrolled behaviour. They are at once unfearful—and yet afraid; responsive and yet hardened; both ingenuous and cynical.

In Europe the situation is further



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complicated by physical health problems. The increased incidence of Tuberculosis is alarming in Belgium, no less than in Germany, while even in Great Britain we have yet to prove that nine years on an increasingly low diet is less detrimental to health than two or three years of semi-starvation.

Youth in Europe starts from here; they have grown up in a world where there has been neither spiritual, emotional nor physical security, where education has been interrupted or non-existent; where at best there has been a general lowering of all standards, material and moral. European Youth cannot look forward to a higher material standard of life for many years to come. The 1950's may herald an air-age in America; in Europe it has ceased to be even an automobile age any longer.

Two new breeds of Youth have arisen—the Noble Army of Martyrs out of 'Poor Me's'—by Self Pity—and the 'Sez You's' out of Propaganda—by 'So What'. Our greatest fear is that they will sink into despair, wherein they are the ready disciples of authoritarian creeds.

But in Great Britain at least, it is true that the majority are romantic idealists, full of zest for life and with a sense of poise, derived from their own proud record of being able to 'take it'—whatever 'it' may be.

Is there enough resilience here, and in America, to enable Youth to rise triumphant to its post-war tasks, and to carry those weaker and therefore prouder brothers—the defeated—with them? And what of Russian Youth? Who would dare to prophecy? They may yet be the builders of the new Jerusalem or they may yet become another—Lost Generation.

Other Reviews

The Comforts of Unreason.

R. Crawshay-Williams. (Kegan Paul, 12/6).

'The present generation', writes Sir Norman Angell in *The Steep Places* 'is the most literate and scientific which has ever existed; with greater knowledge and more means of disseminating knowledge—books, libraries, Schools, Universities, newspapers, radios, films—than mankind has ever previously possessed. It is also a generation more perilously threatened by the results of unreason than any which has preceded it.'

The Comforts of Unreason will be welcomed by all who agree with that diagnosis and in this review I would stress its special value to teachers. 'John Citizen', says Sir Norman of the period between world wars, 'did not need to know more; he needed to make better use of what he already knew.'

Mr. Crawshay-Williams' thesis, supported by modern psychological investigation, is that muddled thinking and irrational behaviour are common not merely because of human passivity and laziness, but because the average man's attitude 'is actively though unconsciously *against* clear thinking'. Having defined the difference between 'reality-thinking' and 'fantasy-thinking', he sets out clearly and incisively the various motives for irrationality, describes the methods of irrationality in thought and expression and in Part IV shows how these operate on the level of metaphysical and ethical thought. The teacher who thinks this takes him a long way from the sphere of the classroom might well begin with the admirable supplement to the book in which the tests of clear thinking are summarized and the danger signs and traps clearly labelled.

This brief summary of the book must suffice because I want to stress in this review some of the educational implications. In the course of our teaching, implicitly or explicitly, we present children with a great many

facts, data, 'truths', principles, attitudes; we spend much less time in teaching them to discriminate between different kinds of 'truth' or 'fact', or even in getting them to realize that there *are* different kinds. As Mr. Crawshay-Williams says, 'a large part of what is now taught to children as objective truth is in fact no more than dogma. It would not matter if it were made clear to the children's potentially clear minds that it *was* dogma. But, as it is, we do not even explain to them the difference between dogma and scientific statement; and, as a result, we practice on them a cruel and dangerous deceit which may permanently addle their reasoning powers.'

If that outrages you, teacher, at least read the book before you retort angrily—and irrationally. The writer is indeed mainly concerned with increasing the proportion of reality-thinking in the world; he is fully aware of the value of fantasy-thinking in its own rightful sphere and I hope he will write another book as good as this on the appropriate disciplines of discrimination for 'higher truths', 'poetic truths', etc. Here he is attacking black-market fantasy-thinking—operating illegally in areas where only reality-thinking can give valid results.

The questions for us as teachers are these. Do we protect children enough by our training from the pressures, inner and outer, operating against rationality in the adult world? Are our own disciplines of clear thinking firmly established? If we encourage reality-thinking in science do we ensure transfer to other areas of thinking? Is our language teaching mainly the 'what' of language but not the 'how' or 'why'? Is our history and literature mainly facts or feelings, 'ground work' or 'enjoyment' but not a graduated training in æsthetic or ethical or scientific discrimination and the building up of sound criteria for evaluation?

Modern psychology *has* had considerable effect on some aspects of educational practice, *e.g.* on discipline and government and on methods of approaching subjects; but it has not yet, I feel, had much effect on the curriculum as a system of values. We pay some lip service indeed to values such as training in clear thinking and rational behaviour, but our curricula and syllabuses embody for the most part not these but the older values of assimilating predigested material and regurgitating it on demand. The field of educational values, alas, offers as many choice specimens of muddled thinking as any other; Mr. Crawshay-Williams, following a score of writers in recent years dealing with different aspects of the same theme, gives valuable help to those who are trying to clear up the muddle.

J. W. Tibble

Essays on Language and Literature *Edited by J. L. Hevesi. (Allan Wingate, 10/6)*

The precision of French thought and language has been strongly impressed upon most of us since early school-days: it is the preoccupation and unifying interest of these six essays by Proust, Valéry, Ponge, Paulhan, Parain and Sartre, translated by various skilled hands into that mere English with which we must make do as our mother-tongue. J. L. Hevesi, in his introduction, deals with each author in turn, emphasizing salient points and striving to put them into perspective. It is soon abundantly clear that even the precision of French is not enough for the accurate transference of ideas from man to man. Socrates, and most teachers since, have been deluded in supposing that if they went on sufficiently long, patiently clarifying their definitions, they would find words which meant the same thing to different people. Parain is especially preoccupied with this difficulty and seems to come dangerously near the conclusion that as absolute truth is unattainable the tiresome effort is hardly worth while—a compromise we all have to accept at one time or another each day, unless we are to become insufferable bores, but a dubious one to accept in major matters.

These essays are not easy, except for the first, 'Days of Reading', which Proust wrote as far back as 1906 with all that nostalgic charm which is his great characteristic. The other essays are less descriptive, more abstract, and entirely up to date. They increase our growing debt to this publisher for helping to keep open our window on Europe and alleviate our present cultural claustrophobia. *Geoffrey Trease*

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The Air We Breathe. *Patrick Thornhill (Life and Science Series, Pilot Press, Ltd. 2/6).*

This book, which is suitable for children starting on a systematic course of scientific education, treats various aspects of the relationship of the atmosphere to terrestrial life.

The first chapters deal with its nature and the mechanism of respiratory functions and the significance of atmospheric pressure. Temperature, humidity and density are then examined, together with the relation of these factors to winds and flight. The non-gaseous constituents are treated in connection with smoke, fog, and the dispersion of bacteria and moulds. A general survey of weather includes the principles of weather forecasting. The essential character of air in the mechanism of plant life is well explained, followed by the principles of ventilation and the function of air as a thermal insulator. The application of wind power and compressed air and the problems of flight and wind resistance form the concluding chapters with a summary of the principal observations and conclusions derived from the subject matter of the whole book.

It is well printed and well illustrated by marginal drawings, some of which, however, are not really suitable or necessary. An attempt is made to present the reader with a connected series of pictures covering the numerous functions of the atmosphere as a whole, and considerable success is achieved. Direction for experimental work is included: these exercises are well sub-divided into those which can be carried out with means readily available and those which demand somewhat more elaborate apparatus.

The book forms a very good exercise in the orderly treatment of a subject, presented in a manner which should make it attractive to a young enquiring mind. *Elsa M. Plant*

The Present Question *Chapman & Hall, 7/6*

Here is the book of 'The Present Question' Conference, held at Exeter in August, 1946, before the war ended, and before the atomic bomb had fallen on Hiroshima, as we are reminded in the Foreword.

The question was, 'Is the present chaos caused by lack of scientific planning or by failure to recognize the reality of Spirit? The answer may be found through a deeper understanding of the nature of man.' It was surveyed from five different but related methods of approach: the philosophical (Dr. W. R. Matthews and Professor A. D. Ritchie); the psychological (H. Westmann and Dr. A. Torrie); the Creative (L. A. G. Strong and Professor Denis Saurat); the Religious (The Rt. Rev. Stephen Neill and Olaf Stapledon); and the Political

(F. E. Chappell and Evelyn King, M.P.).

Although the reviewer was not present, he has spoken with members of the Conference. Whilst the experience it yielded to its participants cannot wholly have derived from the insight contributed by the lectures (too profound for adequate review in so short a notice), they must surely have done quite a lot to touch off the spark of self-discovery which seems so abundantly to have animated this exciting gathering—which has since assembled again.

The achievement of the Conference, which I stress intentionally, lay in a heightened awareness of life manifesting itself in individuals when they are in relation with each other at the personal level. 'The point is', says the Conference Chairman, Dr. E. Graham Howe, 'we actually each experienced his own present question.' The 'groupless group', concerned with the 'planless plan' nourishing the 'hopeless hope' went away not wanting to 'hang on to or to fix anything'. They did want to let themselves go more freely in the full flux of life, in their own personal life and in the life of our time. Coming with so many (especially intellectual) buttons fastened up, they left unbuttoned, with an access of courage, of will and of hope; above all, aware how organizations are the enemy of organisms. The question they met to consider being a living question, they discovered, truly enough, that there was no intellectual answer; that they were the living answer to it.

The signs of more abundant life, and the way of it, of which we are all in search—are expressed in this book. These signs spring from an encounter with the mounting perplexities of our time. They contain promise because they see their path not as a way of being certain, but as a way of doing without the need for (that kind of) certainty.

It has been said, recently, with wisdom, that the challenge confronting the Western World in our time, in relation to its tradition, is neither to betray nor to defend, but to transform it into the actual substance of living for all members of the community. Towards that goal the work before us is one more distinguished contribution, seeking to learn how to ask the right questions. May their numbers grow and their followers increase.

Alfred Cannon

Russian Icons. *By David Talbot Rice.* (*King Penguin, 2/6*).

Now that the objects of material culture pertaining to every race and country are becoming, through photographic reproduction, so well known, it is indeed refreshing to be given a glimpse of an art that is comparatively unfamiliar.

The glimpse is a brief but revealing one. In 38 pages and 16 coloured plates of considerable beauty, Professor Talbot Rice gives us the essence of the matter; the history of the art from its Grecian beginnings to its disappearance under Western influence. He compares icon painting with the work of Italian and other primitives; the roots of Western painting are hidden here, and one can see that in some of the plates, which bear a resemblance to early Italian paintings while reminding one strongly of Oriental work such as the Persian miniatures. But the style is entirely Russian; some of the little pictures, such as 'Saints Boris and Gleb', 'Saints Florus and Laveus', the horses' saints, with their beautiful animals, are reminiscent of no other school; more typical still, the author says, is the 'Umilenie', the Russian for 'tenderness', so striking in the lovely 'Our Lady of Vladimir', the earliest known painting; this 'Umilenie' gives its name to a whole iconographical type, derived from pure Byzantine, but truly Russian. Unsentimental, human, and holy. He describes the various schools of painting and some of the known artists.

My only criticism is that no measurements of the icons are given so that one cannot know the actual scale of the reproductions; not that it is important, for their great beauty, their wonderful colours, the conscious rhythm in their design is plain to see. A lovely little book. *M. A. B.*

N.E.F. MISCELLANEA

NEW EDUCATION BOOK CLUB. A meeting of the New Education Book Club will be held in the English Theatre, Birmingham University on Saturday, 6th March, at 4.30 p.m. Mr. W. B. Curry (Headmaster, Dartington Hall School), author of the Club's book *Education for Sanity* will open the meeting and lead the discussion. Professor F. Schonell will be in the Chair. The meeting is open to anyone interested. (*N.B.*—Subscription to the Book Club is £1 per annum. Each subscriber receives three books per year. Books already published are *Education for Sanity* and *Teach Them to Live* by James Hemming. The name of the Club has been changed to *New Education Book Club* (*International*) to avoid confusion with another club named *International Book Club*.) Further details from N.E.B.C., 1 Park Crescent, London, W.1.

INTERNATIONAL N.E.F. SUMMER CONFERENCE. This year the N.E.F.'s Summer Conference will be organized by the Belgian Section of the N.E.F. and will be held at Brussels University in August (see page 46).

HUMAN FACTORS IN THE SCHOOL SITUATION. An Experimental Two-Day Conference to be held in London in April (see page 47).

CORRESPONDENCE WITH ITALIAN TEACHERS. The Association Internationale Madri Unite per la Pace, Viale Aurelio Saffi 64, Rome.—An international organization of mothers working for peace—would be glad to receive names of teachers and mothers who would like to correspond with an opposite number in Italy.

OUR GERMAN FRIENDS. We are able now and then to send small parcels of food to three or four of our old N.E.F. members in Germany. We should be grateful for help with these parcels. If any of our friends can spare a little of their rationed food occasionally, will they kindly send to International Headquarters, N.E.F., as below.

CORRESPONDENTS WANTED FOR GERMAN TEACHERS. If any readers would care to correspond with teachers in Germany, will they please write to Dr. A. Moessner, 13a Gunzenhausen (Deutschland-Bayern), Altes Schulhaus, American Zone, Germany.

New Education Fellowship (International Headquarters), 1 Park Crescent, London, W.1.

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THE NEW ERA

IN HOME AND SCHOOL

THE CHILD AS A PERSON: Mental and Emotional Well-being[1]

Carleton Washbourne, Director of U.S. Information Services in North Italy; Director of Education in Italy, 1944-46, *and formerly Superintendent, Winnetka Schools, Illinois*

WHILE physical education has been recognized as a legitimate school function for two generations—and, of course, has been so recognized intermittently from the very beginning of the history of education—mental hygiene as such is just beginning to make an appearance in the educational field. The term 'mental hygiene' itself is little more than a quarter of a century old. Relatively few teachers have had any training in this science. Few school systems have facilities for diagnosing children's emotional and behaviour difficulties or for remedying them when diagnosed. The man on the street has little or no notion of what is meant by the term and certainly does not consider it an essential of public education.

Yet 'discipline' and character building have long been considered a vital part of the school's function. Discipline has to do with the child's behaviour; character building has to do with the roots of behaviour; and both of these are in the mental hygiene field. To the uninformed, the three R's are the fundamentals of education, but even these are found to depend to a considerable extent upon the child's emotional reactions. They may be so taught that the child is blocked and inhibited in his work, or they may be so taught that he derives a sense of happiness and security while he is doing his work. Not all, but many, of children's academic difficulties spring from emotional causes and can be straightened out only by some form of mental hygiene.

In fact, mental hygiene, involving as it does the child's emotional well-being and his personality adjustment, affects every phase of education. It is fundamental to the child's personal and social development. How then could it have been overlooked in the many centuries of organized education? Of course, it has not been entirely overlooked. Fine teachers have intuitively used sound psychological methods. There is little that is really new in the field. The basic drives and needs which mental hygiene seeks to satisfy have, in one form or another, long been recognized by thoughtful educators and by those who understand human behaviour. Some of the techniques now used in seeking the causes of undesirable behaviour and in overcoming those causes will be found to have been tried by wise persons at almost any period of the world's history. What has happened recently is that the knowledge has been systematized and formulated, the techniques have been organized and some teachers have been given training in their use.

The situation is analagous to that of physical hygiene. Many of the laws of modern hygiene were observed by the Greeks. Many of the herbs of modern medicine were known to the ancients. Yet during the past century or two the science of hygiene and medicine has been amazingly developed. It has been systematized, training has become more rigorous, and while old remedies are still used where they have proved effective, many superstitions and false methods have been rejected. Mental hygiene is undergoing a similar process; undesirable practices are being rejected and a rigorous scientific training is being introduced.

The time is at hand when it will be considered preposterous to try to train teachers without giving them an understanding of the emotional and mental aspects of children's behaviour. Several of our best teachers' colleges in the United States now include mental hygiene in their required curricula and the number of such colleges is steadily increasing.

There are two approaches in mental hygiene, the constructive and the remedial. Too often it is the remedial aspect alone which is recognized—mental hygiene is made synonymous with the psychiatric treatment of problem children. This is important; but certainly the organizing of a child's life so that he does not become a problem, so that he has a natural and wholesome outlet for his energies and satisfaction of his needs, is even more important.

On the constructive side it is recognized that every child has three basic needs: the need for self-expression, the need for security and the need for social integration.

The satisfaction of these needs, broadly conceived, constitutes education, constitutes life. The reorganization of schools in terms of them is my theme. In this article it is proposed merely to clarify, in summary form, their meaning as the positive aspect of mental hygiene and to consider briefly

[1] Extract, by kind permission of both author and publishers, from *A Living Philosophy of Education*: Carleton Washbourne; John Day Company, New York. We hope to publish a further extract in May: 'The Child as an Individual: Conformity versus Variation and Self-expression'.—ED.

what schools must do if children are to be helped to achieve these basic satisfactions. Let us consider each in turn.

Self-expression

The first major need of every child is self-expression. At birth every individual differs from every other. He has, from the beginning, a characteristic individual pattern of development inherent in his nervous system, in his glandular balance and in his general physique. He then receives from the environment a multitude of impressions. Each responds to these impressions in his own particular way. But that way may be blocked—by conflict with the responses of his fellows, or by social forces, such as the disapproval of his parents, or later, his teachers. The response must then take another path which again may be blocked. Sooner or later, however, an outlet must be found. The finding of outlets which are satisfying, which do not result in irreconcilable conflicts within oneself or with one's social environment, is the essence of skilled psychological handling.

In the past, and even now, many schools have failed to recognize this need. They have been too concerned with inculcating a uniform mass of information in all children. It was mainly the revolt against this inhibiting of children's expression that started the movement which is called to-day progressive education. The battle cry of the earlier progressives was freedom and self-expression. Because occasional schools, believing in this slogan, sometimes went to extremes, under-emphasized the value of self-discipline, feared guidance by the teacher, confused momentary impulses with lasting interests and needs, and denied that any fixed body of knowledge was necessary, progressive education became a butt of ridicule for cartoonists, a sentimental fad in the eyes of educational scientists, a substitution of play for work in the minds of many parents.

This opprobrium was probably deserved in rare instances. But very few of the 'child-centred schools' ever went to the extremes that were sometimes advocated by a few professors of education who were responsible neither to children's parents nor to the community. The right of the child to satisfying and socially acceptable self-expression, however, and the value of this to society as well as to the individual was—and is—a major goal in progressive education. It is not undisciplined expression, it is not individual expression unrelated to social living. But it is the discovery and development, by each child, of his own potentialities and interests; of his own most satisfying way of living—at leisure and at work; of his own special contribution to the growth of society.

Schools which are concerned with giving children self-expression do much creative work in shop, crafts, art, music, rhythms and the dance, writing and dramatics; they provide common-interest groups, electives and hobby clubs; they encourage intellectual exploration of many fields. They do not suppress individual differences but cherish them. In such schools, without sacrificing other educational objectives, there are continuous and widely varied opportunities for satisfying each child's basic need for self-expression.

Security

A sense of security is the second of the child's rights and fundamental needs. Security, however, must not be confused with over-protection or over-indulgence, or even absence of risk. It means rather a fundamental at-homeness in one's environment, a sense of certainty that one is loved and wanted, a feeling of confidence in oneself and a recognition that others have confidence in one. The sense of security is the feeling of a firm foundation under one's feet. It is the attitude that one ideally has towards home and parents—I say ideally, because many a family situation does not provide this background. But when one has it, he can leave home and know that it is always there waiting for him to come back. He can even incur his parents' displeasure, but he always knows that his parents will be eager to kill the fatted calf for him.

Essentially, this feeling of security should be built up in the home from the very moment of the child's birth. And when it is seriously lacking in the home environment, the attempts of the school to build it up are seldom wholly successful. When it is present in the home in sufficient degree, even a very bad school will not succeed in entirely destroying it.

Usually, however, the child does have some sense of security at home. This can be increased when the school likewise gives security and when school and home work together with mutual understanding and common purpose.

One very simple way in which the school can contribute to the child's security is to make his school surroundings homelike and attractive. Colour, soft curtains, plants and flowers in the classroom, all help. So do movable seats and informal arrangements and a room that expresses the children's interests and activities. Picture, by contrast, the child going to the old-fashioned school, out of his home for the first time. At home he has been one of a small number of children. Life has centred largely around him. He had had a good deal of freedom to come and go as he pleases, to do or not do the various things that come to hand. He arrives in school for the first day, is assigned an uncomfortable seat in one of the rigid rows and impressed with the three school commandments—sit still, keep quiet and do what the teacher says. He finds himself one of a seemingly uniform mass of pupils, cowed into submission by a well-intentioned, usually kindly, but impersonal strange teacher who knows that her job depends upon keeping discipline and forcing a certain amount of abstract learning on squirming, unready children. Could anything be further from giving the child a sense of at-homeness, of confidence and of security?

In the progressive schools to-day, on the other hand, the child comes into a pleasant, cheerful, comfortable room, where he finds more things planned for his interests and activities than he finds in his own home, where he has many playfellows of his own age, where his teacher is more concerned with understanding him and making his life happy than with cramming knowledge into his head. While few classrooms have achieved the degree of childlikeness and wholesomeness that one finds in the

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modern, well-organized nursery school, they are approaching this ideal more and more closely each year. This is especially true in communities where parents give wholehearted co-operation to the schools and are organized to carry their home-making skill into the classroom.

A second and more important means of helping children achieve security is through the relationship between them and their teachers. The teacher's relation to her pupils in the progressive type of school is that of guide, counsellor and friend, rather than that of taskmaster. She must, it is true, at times be firm. This is as necessary to the child's security as is the teacher's interest and understanding. There must not be chaos—no one feels secure amid disorder. But there is a great difference between being guided by an understanding, friendly, wiser person towards ends that you yourself want, and being forced by a disciplinarian to do things which to you are neither desirable nor meaningful.

In order to maintain the wholesome kind of relation to her children demanded by mental hygiene, the teacher herself must be secure.[1] Her security must come partly from a reasonable sureness of tenure, partly from wholesome social outlets and largely from an inner adjustment to life.

Mutual sympathy and understanding between parents and teachers and their close co-operation, is a third means of giving children security. When they are critical of each other, the child is affected in much the same way as when there is friction between father and mother. If one group to whom he feels that he belongs and in whom he has confidence is antagonistic, even silently, toward the other, his loyalty is divided, his foundations are unstable. He needs instead the sense of school being an extension of home, of parents and teachers working wholeheartedly together, the school broadening and making more solid the security of home.

[1] Let me apologize to my fellow males in the teaching profession for using the feminine pronoun. To say 'he or she' and 'his or her' every time I need a pronoun would be boring. To use 'he' every time when in four cases out of five I mean 'she' would seem awkward. So will not men teachers please simply read 'he' or 'his' or 'him' when I have written the feminine form and when the masculine would be more suitable ?

The degree to which such intimate co-ordination between home and school can be realized will partly depend upon the security of the parents—the parents must be well-adjusted people if the children are to be well adjusted. Parents can and do consult the school psychiatrist when the children's maladjustment is due to a home situation. The schools can and do foster adult activities for the community at large, activities in which both parents and teachers can participate. A wholesome community life is necessary for both parents and teachers, and through them for the child, and is therefore part of the school's function. The child's security while basically his own inner adjustment to life, is largely conditioned by the security of those among whom he lives and by their integral relationship to each other, by the harmonious interaction of home, school and community.

In the fourth place, children's security is increased when their schoolwork is adjusted to their ability. Schools should be organized so as to avoid conditions

which foredoom children to failure and competitive grades and marking systems which make it impossible for some children to taste real success. The whole approach to the academic curriculum should be in terms of giving each child work for which he realizes his need and for which he is psychologically ready, work in which he can achieve success proportionate to his effort.

The school's emphasis, however, should not be predominantly on academic matters. There should be sufficient stress on the other aspects of the curriculum to afford adequate compensation and feeling of success on the part of the child whose natural skills are not academic.

The child's security requires finally that he should have a satisfying social environment. His personality, needs and maturity should all be considered in determining the room in which he is going to sit, the group with which he is going to work and play. And there must be many socialized activities in which he works cooperatively with his fellows toward a common end.

The child needs to feel himself to be a part not only of the school, but of the community. Therefore the school's interrelation with the community, the excursions from the school into field and factory, and the use in school of representatives of the outside world, both directly and through the movie and the radio, play their part in giving the child a feeling of belonging. Here security merges with social integration.

Social Integration

The third essential drive and need of children, as of grown-ups, may be called social integration. It is closely allied to security in that most people do not feel secure except as part of a social group, be it family, playmates or classmates. It does, however, justify separate consideration and require certain definite school techniques.

The term social integration, as here used, means the identification of oneself with a group of one's fellows, an identification of one's happiness and well-being with those of the group to which one belongs and with more and more inclusive groups. Team spirit on the playing field is an example. The person with true team spirit is more concerned with the success of the team than he is with his own individual glory. He loses himself in the team's efforts. Similarly, a person with true social consciousness, if he is taking part in a dramatic performance is more concerned with the success of the performance than with his own particular rôle; doing his rôle well, of course, but for the success of the common enterprise, not for the glory it will reflect upon him. The civic-minded citizen, again, is more concerned with the well-being of his community, his state, or his nation than with his own personal aggrandizement.

There is often an apparent conflict between one's personal desires for self-expression and security, and one's social desire to be a part of and work with a larger group. Real social consciousness, however, recognizes the reciprocal relations between society and individual, recognizes that the well-being of society is as dependent upon the well-being of the individual, as is the well-being of the individual upon that of the society of which he is a part.

The school, to satisfy the child's need for socialization, must be a social institution. The traditional school provided little opportunity for truly social experiences. Study was strictly individual—to help one another or seek help from one another was taboo. Recitations were anything but social—what could be less stimulating to social intercourse than to have a teacher sit with pencil poised, ready to hold every word against you; to know that the questions she was asking were not for her information, nor for the information of the rest of the class, who had presumably studied the same lesson, but for the purpose of trapping you if you had not studied yours, or of awarding you a high mark if you had been conscientious and successful with your study? In a typical recitation, you were simply being examined orally in the presence of a large number of other children who were not particularly eager for your knowledge. The traditional school day consisted largely of explanations to the class as a whole, the class being silent and receptive, or at best individually enquiring; of silent study periods, where each individual tried to learn his lesson; and of the kind of recitation just described. There was a release at recess time when children could go out and let off steam by yelling and chasing. There was such a potentially socializing period as the period of singing, but it was given over largely to note reading and a technical learning of music of doubtful quality and interest.

I do not think I am exaggerating. Let the reader who tends to look at the traditional school through rosy spectacles go into fifteen or twenty city school classrooms picked at random, deliberately avoiding experimental schools and schools known to have outstandingly fine teachers or principals; or let him go into a dozen rural schools, just stopping along the road as he drives through the country. He will find, even to-day, particularly above the primary grades, that the majority of the classes do little more of a purely social nature than I have described. Our theory has outrun the practice of the average school. Few traditional educators would justify the situation as it exists, but the failure to recognize socialization as a primary purpose of education and the over-emphasis upon traditional methods and the teaching of the three R's, result in the situation which has so long existed and still, in so many places, continues to exist.

It is little wonder, then, that the products of the traditional school have not been particularly social-minded individuals; that our business men too often fail to realize that the well-being of their business and of their community depends upon the well-being of their employees; that workers too often fail to realize that, under a capitalist economy at least, their own well-being is completely tied-up with the financial success of the institutions for which they are working; that rural areas fail to see the importance to their own welfare of prosperous city areas; that city dwellers fail to take into account the necessity, from their own standpoint, of a sound agricultural economy; and that our legislatures and Congress act as if the well-being of one state were not bound up with that of another, and as if our country could prosper in splendid isolation.

A Course on Juvenile Delinquency

Recorder, G. Rawlings

Report on a Week-end Conference

A WEEK-END course on Juvenile Delinquency, planned by the West Sussex Justices' Association and held last autumn at Lodge Hill, Pulborough, Sussex, is reported here since it was an experiment which, it is felt, would bear repetition either in West Sussex or in other areas. The course lasted for two days and was residential.

The programme was arranged in collaboration with the West Sussex Child Guidance Service. Each session consisted of an address by an invited lecturer, followed by group discussions led by the speakers and by members of the staff of the local Child Guidance clinics. The main broad topics included were juvenile delinquency as a social and psychological problem, the function of the magistrate in the juvenile courts and modern trends in the treatment of delinquency. In the small group meetings there was opportunity for detailed discussion of points raised in the lectures and for consideration of more specific topics, for example the delinquent and his home background, sexual offences, delinquency and intellectual backwardness. On the Sunday afternoon we saw the film *Children on Trial.*

The Delinquent and Society—A Modern Problem

Mr. A. Latter, K.C., took the chair at the opening meeting and welcomed this opportunity for Magistrates, Probation Officers and Child Guidance experts to discuss their common problems. Dr. Edward Glover, Senior Medical Director and Vice-President of the Institute for the Scientific Treatment of Delinquency, gave a most interesting address in which he traced the variations in the attitude of society to the delinquent, not merely historically but from the point of view of the concepts underlying these changes in opinion. Dr. Glover asked: 'Who will really make advances in understanding the criminal?' He said that the academic psychologist, making a clinical study of human conduct, remains at a loss for an explanation of many forms of behaviour. There is the paradox that crime may be committed to relieve guilt, or violent conduct may result from anxiety, but if one would know, for instance, whence the anxiety derives, the search would lead from the observation of adult reactions to the study of child development and thence to investigation of the unconscious mind. Through illustrations showing that destructive, dirty behaviour in children could be traced to separation anxiety due to evacuation, or that unconscious feelings of being unwanted could give rise to stealing in an unrecognized attempt to assuage depression, Dr. Glover convinced his audience of the inefficacy of any but a dynamic psychology.

The application of psychological knowledge in cases of crime raised another problem. Society sees the lawyer as impartial and balanced compared with the psychologist. Some psychologists are regarded as fanatics who would turn every Juvenile Court into a Child Guidance clinic. A point to remember is that it is the conscience of the community and not that of the psychologist which must determine the action to be taken in a case before the courts. However, where, as in the case of a psychopath, the lawyer cannot account for the fact that an apparently intelligent individual fails to profit from experience and makes no use of his knowledge, the psychologist is more likely to throw light on the motivation of that individual's behaviour, an understanding of which is necessary in order that justice may be done.

The Function of the Magistrate in the Juvenile Court

Mr. Basil Henriques, Chairman of the Toynbee Hall Juvenile Court and Warden of the Bernard Baron St. George's Jewish Settlement, Stepney, gave a lucid and forceful account of procedure in Juvenile Courts and his own concept of the duty of magistrates. Stressing the responsibilities of the Juvenile Court and its potentialities for preventive work, since 90 per cent. of old lags commit their first offence in their teens, Mr. Henriques reminded his audience that 99 per cent. of children never come before the courts. He drew a sharp distinction between two aspects of a magistrate's work. Their first and absolute duty is to administer the law, to decide in accordance with the evidence whether the offender is guilty or not guilty. Every child's innocence is assumed until his guilt is proved, and in the opinion of Mr. Henriques parents should be informed of their rights in connection with legal aid and their powers of appeal. The magistrate's approach to the parents should be such that their sense of responsibility is enhanced and the necessity for co-operation made clear. When parents leave the court, both they and the magistrate should feel satisfied about the proceedings.

Justice requires that the offender's guilt should be decided on the evidence alone. Mr. Henriques deplored the practice of special, pre-trial inquiry. At a first hearing in his own court, the only report heard in addition to the evidence is that from the representative of the Education Officer, since that provides information already known and includes a Head Teacher's report.

When the case has been decided, then and only then, the second function of the magistrates must be fulfilled. The court can, in the case of juveniles, become a 'hospital for moral diseases'. If further information or fuller reports are needed before a decision can be reached as to what treatment is necessary for a juvenile offender, he may be remanded, if advisable in custody, while special investigations are made. These are most likely to be medical or psychological. Here a plea was entered for psychological reports to be written in language that laymen can comprehend, since any information that influences the disposal of a case must be communicated to the parent.

Turning to treatment of juvenile delinquents, Mr. Henriques showed that while thought for the welfare of the child is a guiding principle in deciding the course to be taken, the offended party must also be taken into consideration. Punishment

as such is more applicable to the over 12's than to younger children, but the various recommendations such as probation, approved school, etc., should not be regarded mainly as differing in severity but as used where most appropriate for the correction of the child or young person.

Discussing probation, Mr. Henriques said that magistrates needed to be realistic about imposing conditions. Breach of probation should be regarded as extremely serious, yet conditions such as no visits to cinemas, or eschewing one-time companions were sometimes imposed despite the fact that they were impossible to enforce. Speaking personally, Mr. Henriques preferred a more positive approach ; he favoured a long remand and he frequently expressed the hope that the young offender would join a voluntary social club. But Mr. Henriques is prepared for some failures on probation and he would like to see instituted for some of these cases a place of detention something between a Remand Home and an Approved School for sentences up to six months where offenders would lead a healthy, constructive but hard life.

Modern Trends in the Treatment of Juvenile Delinquency

In her address on the treatment of offenders, Dr. Friedlander noted a changing attitude in the community from one in which punishment predominated to another embracing a fuller appreciation of the value of re-education. It is not yet clear how generally it is understood that the retaliation element in punishment is gradually giving way to the wish to offer treatment, for even methods of re-education can be used as punishments as, for example, when probation is used for a first offence and approved school for a breach of probation, suggesting that one is a slighter form of punishment than the other. But there is a growing realization that a criminal cannot always change his attitude to the community at will and yet with the help of treatment may become able to do so. However, Dr. Friedlander did not limit her discussion on treatment to cases who can only recover with psychological help. She developed the argument that people dealing with young offenders should have a theoretical basis for their work to support their practical recommendations and contribute towards a consistency and unity of purpose in handling complex situations. Here she saw a field in which specialists might help and advise all who need to understand the motivation of human behaviour, and she urged the necessity always to discover the cause of the anti-social behaviour before disposal of a case.

Dr. Friedlander asked in what way the criminal is different from the non-offender. Certainly not all of them are mentally ill, but the characters of offenders have some elements in common, for example, immediate gratification of their desires may be more important to them than anything else. There may be individual differences in constitutional factors among this group of people, but there is always present the failure (for different reasons) satisfactorily to modify the instincts. The strength of these forces may be understood when it is seen that an intelligent youth may promise to reform, that promise is broken and sincere regret follows, but this has no influence on future behaviour and the offence is repeated. Referring to Dr. Mannheim's suggestion that children under 12 need a treatment tribunal, Dr. Friedlander described the staffing of a Child Guidance Service and the procedures followed at a clinic in order to illustrate the types of case in which investigation and treatment along these lines may be useful. She stressed the importance of correct diagnosis in cases of anti-social behaviour and admitted that some facts but not others are known about the causation of delinquency. She explained that there were successes but also limitations in the treatment of young offenders and claimed that an important and indispensible function of a service of this kind is preventive work.

A contributory cause in juvenile delinquency is failure to modify certain inborn tendencies ; in other words, there is a failure in the educative process and it follows that educators, parents, nurses, teachers and others should pursue the study of child development and understand as fully as possible the needs of the growing child. The question is when to begin the search for this knowledge. To introduce into a school syllabus the study of psychological factors in the growth of human beings would certainly raise problems, but the idea is not completely fantastic ; adolescents are interested to learn about the development of small children and some selected teaching might be undertaken at this stage. The really vital point, however, is to make certain knowledge available to parents and prospective parents. If, at the ante-natal clinics and Maternity and Child Welfare centres, there was a member of staff who could prepare mothers for the normal difficulties of infancy and be available for consultation on special problems of development from birth to school age, the mothers would be spared a great deal of anxiety and the handling of their children would become better adjusted and more consistent. The result of this work would mean the lessening of harmful psychological tensions and a consequent decrease in neurotic and anti-social behaviour.

Discussion

Discussion on these papers and the other selected topics was most free and varied, but it cannot be reported fully, if for no other reason than that the recorder could not be present at three groups simultaneously. Four main trends were of interest. There were questions to elicit information about *practices and procedures in the juvenile courts.* These ranged from enquiries concerning details of location, arrangement and personnel (*e.g.* How long should a magistrate serve on the juvenile panel ? which brought forward the suggestion that a long-term Chairman ensured continuity and consistency in standards, whereas assessors should change more frequently, perhaps after three months, so that there were always available experienced people for this work) to consideration of the kind of case that should be referred for psychological investigation. There was some consensus of opinion on this point that all psycho-sexual and out-of-control cases should be so referred, together with those in which the same crime is oft-repeated and the cases where the offence is apparently out of keeping with the defendant's character.

Another group of questions referred to *the social and educational services at the disposal of magistrates and their most effective use.* In particular, the contribution from the Probation Officers of background information, which might affect the disposal of a case, was considered and under what conditions and at what stage this information should be submitted. Practical difficulties were revealed here in that pre-trial enquiry was censured as an infringement of the freedom of the individual and yet in some instances parents go to the Probation Officer as an adviser before their child's case comes to Court.

Questions on *the relation of intellectual subnormality to delinquency* were discussed. In addition to the more obvious points, *e.g.* that the subnormal child is suggestible, less able to inhibit strong desires, or that he may be compensating through his delinquency for felt inferiority, the discussion showed that there was a very real appreciation of the full implication of subnormality in a growing child and an awareness that suitable education and training is of greater importance in these cases than punishment or treatment.

A discussion on *sexual offences* brought to light an objective attitude on the part of the magistrates and a large measure of agreement on the main issues. The group thought that sexual games are common among children, whether due to sexual urges, over-stimulation through witnessing scenes in the home, or the withholding of sex information; it was agreed that the proper treatment is to overlook such play if it is within the range of normality but to seek psychological investigation if exaggerated, *i.e.* carried on in public or when children are older.

Problems of procedure were discussed, particularly that of a girl having to discuss in court details of sexual experiences. Suggestions made were that the Probation Officer or policewoman could help (1) by having an understanding attitude when evidence is first taken, (2) by helping the girl to verbalize what she wants to say before the case is heard. The problems of the victim of a sexual offence were also discussed. It was felt that parents should be encouraged to bring these children to a Child Guidance clinic, as more harm may have been done to the victim than to the offender.

This led on to a discussion of various sexual offences, perversions, exhibitionism and homosexuality. It was pointed out that a prison sentence can have no other value than protection of society and that treatment cannot be carried out in prison, even if facility could be provided. The opinion was voiced that strictly speaking, sexual offences were not criminal acts, but that they were manifestations of abnormal sexual development and the only possible sex gratification for the individual concerned. There was discussion as to whether such cases should be brought before the court at all or dealt with elsewhere.

This brief account of a busy and fruitful week-end must include, and conclude with, an acknowledgement of the faultless arrangements directed by the Hon. Mrs. Emmett, J.P., Chairman of the Child Guidance Committee (West Sussex) County Council.

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NEW EDUCATION BOOK CLUB. To celebrate the publication of its second book, *Teach Them to Live* by James Hemming, the Club will hold a meeting on the 30th April at Friends House, Euston Road, London, at 6 p.m. The Author will give a talk, followed by discussion, on *The School as Social Experience*. Details from N.E.B.C., 1 Park Crescent, London, W.1.

THE WORLD YOUTH FRIENDSHIP LEAGUE has published in the spring issue of its *International Youth Review* an excellent article by Devere Allen on the Pestalozzi Children's Village in Switzerland. Membership of the League is 5/- per annum, which includes receipt of the *International Youth Review*. Among other things the League provides for international correspondence between its members (World Youth Friendship League, 39 Forest Drive West, London, E.11).

PESTALOZZI CHILDREN'S VILLAGE. Friends of the Pestalozzi Children's Village in Gt. Britain have recently formed a British Committee with offices at 20 Balcombe Street, London, N.W.1 (Secretary: Mrs. Mary Ecob). The Committee will work to help the Village in any way it can and will be especially concerned with the establishment and maintenance of a British house at the Village. Can any kind friend lend a typewriter ?

'INFORMAL EDUCATION.' . . . reviewed in *The New Era* in May, 1947, is to be translated into German. The author is Dr. J. Macalister Brew, Education Secretary, National Association of Girls and Mixed Clubs, 30 Devonshire Street, London, W.1.

INDIAN YOUTH SEEKS CONTACTS. Balkan-Ji-Bari (Children's Garden)—an organization of 25,000 young people—seeks to exchange information with educational and youth organizations in other countries. Its address is Gulistan, Khar-Bombay 21, India. One of its aims is to help children 'retain their happiness even as and when they grow old' ! Among activities are camps and conferences for children and young people, establishment of permanent centres where boys and girls meet in their leisure time, pen-friendships, the publication of four monthly journals in different languages. There are two children's libraries and two schools, one at Karachi and the other at Sukkur.

UNITED NATIONS APPEAL FOR CHILDREN. The United Nations Appeal for Children is going forward in different countries. There is no need to exhort N.E.F. members to play their part. They will give of their money and time as always. But, we must ask, how often are we to be called on to 'save the children' after world destruction ? How long are we to continue this alternating misery of war and efforts to save the children from its results ? For we, collectively, are responsible for the world's chaos, we who in our daily lives are self-assertive, greedy, nationalistic, regarding with ill-will all we do not understand. In addition to responding to the United Nations appeal let us ask ourselves what we are doing personally *now* that will inevitably lead to another war.

DR. C. E. BEEBY FOR UNESCO. Dr. C. E. Beeby, Director of Education for New Zealand, has been appointed Assistant Director General of Unesco. Dr. Beeby has cooperated with the N.E.F. in New Zealand for many years and was the chief organizer of the Fellowship's New Zealand conference in 1937. Our best wishes to him in his new and exacting work.

Clare Soper

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Intensive Home Visiting

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Birmingham Society for the Care of Invalid and Nervous Children [1]

It is a commonplace now that difficult children are products of difficult parents or a disturbed or broken home. But though this is recognized there does not seem to be a great deal of intensive work with the parents themselves even where this is possible. We have been taking case papers for many years and visiting parents in their own homes but we were finding that our work was superficial and that interviewing a parent or parents the first time, however sympathetic one might be, does not take one far. We came to the conclusion that much more intensive work was needed among the parents of disturbed children whom we had billeted, so that for the past year we have visited such parents much more often and have placed almost no limit to the length of visits.

We have found that this method, sitting by a woman's fireside listening and talking, sooner or later gives a real insight into the whole family problem. Very often the parents need psychiatric treatment which is a practical impossibility in most cases of working-class parents; but even without this quite a good deal can be done to help children through their parents. We find that many, if not most, of the parents have had early lives of some difficulty and are carrying burdens of responsibility and fear almost beyond their capacity to bear. But many women, and men also, can be encouraged to discuss their difficulties, their fears and anxieties with someone in whom they have confidence that they will be understood. Children who steal or pilfer, children who wet the bed night after night, children who bite their nails, who are excessively cheeky, rude and unmanageable are generally a great anxiety to their parents, who are at a loss to understand why their children should be so. They make desperate attempts to get help, perhaps from the child's teachers at school. When the problem becomes acute, the parent is often advised by the teacher to seek help from the Child Guidance Clinic. Sometimes the psychiatrist will advise that the child should be placed with foster parents in the country for at least a year to relieve the tense situation in the home, at the same time giving the child's physical and mental health a chance to regain its strength.

This often works wonders. But it is not enough that a separation should take place because the problem is likely to recur when the child and its parents are re-united and the same environment is operative again, as must necessarily happen after a period of a year or two, perhaps three at the very most. We have found that the parents' attitudes can be changed, but this kind of work cannot be done on a large scale as these visits need to be frequent enough to inspire confidence and the security of understanding and friendship. It seems most important to us that these visits should be made by the same person over a long period of time and it is also important that they should on no account be hurried.

One hears the argument put forward that if parents needed help they would seek it; but this seems to us to ignore the inadequacies of most working class parents in need of help, as they are very often overwhelmed with immediate struggles, seem unable to take a long view and are easily discouraged. If they know there is someone who is sincerely interested and able to help they come to look forward to the advice, help and encouragement.

While the child is away, the visitor or worker can come to know the household intimately, suggesting commonsense ways of avoiding trouble with other children, and providing an outlet for anxieties which are likely to accumulate.

To give an instance: A mother with a little girl away has two other children, one girl who is indulged and bought all sorts of expensive toys for which the mother gets into debt, and a baby boy who is over petted. The mother feels that she must do everything she can for her children (her own childhood was hard and deprived) but to her this means expensive toys and giving them everything they ask for, so that they are not given the opportunity of learning restraint. To do this the mother takes on any job which will bring her in a few shillings, neglecting her main job. She takes on work which involves her in leaving the house at six o'clock in the evening. The baby, a year old, retaliates by waking up in the night and staying awake to be amused and get his mother's attention of which he was robbed at his own bedtime. By gentle suggestion this was pointed out to the mother, who had not been able to arrive at this conclusion herself, nor see unaided that the money earned was not worth the trouble. With the older girl it was suggested that it would be well worth while to make an attempt to train her in the value and use of money. This suggestion was followed up by the mother and a later visit produced a rather triumphant little girl with a money-box and six shillings! This is an over-simplification and it is not suggested that deep-rooted troubles can be treated in this way; but some effective guidance can be given to the family. This effort on the part of the mother also made for better relations between her and her husband as the extravagances had been a constant source of irritation to the father.

When confidence with the mother has been established and she looks forward to regular visits she will often suggest that one should see the father and this may yield good results. There was Peter, whose mother first came for help when he started to steal, or rather when he took her engagement ring. His father was away in the Army but Peter had always suffered from acute jealousy, in fact at one time in his life he had literally almost wilted away from it, and the attitude of the father was not helpful. He called the boy a sissy because he was a dreamer and took no active part in the games usual for a boy of his age. Peter was sent into the country, on a farm, while his father was in the Forces but when the father was

[1] We regret that this body was wrongly described in our March issue, page 50.—Ed.

demobilized he wanted Peter home. This was not at all a promising situation as Peter had been very happy, the country life suiting his particular temperament. The mother could see the dangers; she was an intelligent and unemotional young woman, and she realized that matters were likely to get worse as she was expecting another baby. A very long talk with the father, who was also intelligent and a sincerely well-meaning young man, explaining the make-up of Peter who had sterling but quiet qualities, seemed to have altered his attitude because on the next visit the atmosphere was considerably better. The mother reported that the father was taking Peter about with him and that the father himself seemed to have grown up and instead of striving to produce a 'he-man' was helping Peter with woodwork and quiet pastimes more suited to the boy's tastes. Indeed a happy companionship seemed to be in embryo.

Of course visits are not always so successful as these. It can be almost heart-breaking to find a child apparently keeping on an even keel for several months and then relapsing again into petty pilfering. The mother and father know well what their attitude should be, and that the child badly needs help. They can restrain themselves from punishing but cannot do anything more constructive. In the present stage of this experiment it seems difficult to know what to do, apart from keeping up a friendly relationship, but we hope that continued experience will show us some way of overcoming this difficulty.

In addition to the work done with the obvious 'problem' children there are those whose anxieties take on a nervous form with only slight behaviour difficulties. In one case, Catherine's health was being seriously undermined by her mother's anxieties. The anxiety was very real as there was a bad medical history in the family. Mere talking with this mother would not do very much and she was encouraged to put Catherine on a course of vitamins over a very long period. No one doctor or hospital had treated the little girl for more than a month at a time, so the mother had had no continuity in the treatment of her daughter. The mother and father could not consent to the child going away but they kept faithfully to the vitamin treatment with the result that, after two years, she is an entirely changed child and is rarely away from school. The vitamins, combined with the visiting, had at last produced something which the mother needed even more than the child—someone to whom to relieve herself of her fears and anxieties. This is not the only case, by any means, where vitamins have proved efficacious; indeed they are a very practical way of showing help and sympathy and we have had cases where they have cured enuresis.

That the difficulties lie with the parents very often as much as the child we know and are occasionally able to do something very practical in the way of helping the mother personally. We can, and do, arrange for short holidays away from the whole family. This is not a matter of convalescence but a real holiday with fun and entertainment during a week at a Holiday Fellowship or Co-operative Holidays' Association Centre during the Goodwill Holiday Week. This, in spite of the shortness of the holiday and although it is not enough, we believe to be of more value than just convalescence where women tend to discuss their ailments—valuable though convalescence is. There are many mothers who have not had a holiday since their marriage. No wonder they are stale and overwhelmed, and we should like to see much more provision made for this—this help with the physical together with the psychological.

As we have said, these visits are very time-consuming and the first fifteen or twenty minutes may yield nothing but superficialities; but the real anxieties will come out after this and it is then that help and advice can be given.

We have been attempting to do this work, this personal home visiting done intensively, that is a regular visit about every six weeks, for only about eighteen months and we cannot yet talk about permanent results. But such work has proved so interesting and so very delightful that we intend to continue it, and in any case we do know that the sympathy has been able to help some parents through their troubles without being able entirely to remove them, so that these notes are only preliminary ones as we go along. We put forward this idea as a small contribution to the volume of experience that is accumulating all over the world for the help of distressed children. We do know that in many cases where we have had the child away for two years or so there has been a great difference in the atmosphere of the home to which he has returned—in one or two cases we may claim to have entirely changed it—and it is this which encourages us to go on and hope that in time it may be an experiment of value.

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Experiment in Reconciliation

Sylvia Ini

From a Quaker Welfare Officer

In June, 1947, two small tents were found in the welfare store of the Feffernitz Camp for Displaced Persons, in Carinthia, Austria, and with them emerged an idea—for a children's holiday camp.

Feffernitz sheltered up to five thousand Volksdeutsche (people of German or Austrian descent who are now refugees for racial or political reasons). Most of them came from Yugoslavia ; nearly half of them were children.

It was planned to take groups of twelve to twenty children at one time for a week's break throughout the school holidays. The camp school teachers, themselves Displaced Persons from Yugoslavia, were delighted with the idea. The tents were repaired, pegs and poles were made in the camp workshops. A little expeditionary force of two teachers, four senior children and the welfare officer, set off one afternoon to look for a suitable place for the camp. High in the mountains of Carinthia we found the setting—a small lake, the Farchtnersee, with meadows at either end, bordered on the south by pinewoods sweeping down to the water's edge and on the north by a lane leading to a group of farmhouses and on to a larger house, half-timbered like the farm buildings. This, we were told by one of the farmers, was a country school.

Next day I asked the local Burgermeister for permission to camp there and also whether it would be possible to use the classroom as shelter in case of bad weather. The Director of Education, whom he consulted, not only gave permission, but suggested that we abandon the idea of tents and use the rest of the building, except for the rooms already occupied by two local families.

We hurried off to look at the house. The top floor was one large airy attic which we reckoned would take about forty beds. On the first floor we had one room for a staff bedroom and the semi-basement provided sleeping room for another thirty, as well as a store-room.

We planned to cook and eat out-of-doors, and to use the classroom only as a day room in wet weather. The next week we worked hard getting the rooms cleaned out, latrines dug, the kitchen prepared and various pieces of equipment collected and transported the twenty miles from the main camp. (I might add here that the only family to suffer displacement as the result of our activities was a family of hens occupying what was to be the girls' bed-room ; but alternative accommodation—acceptable both to them and to their owners—was found !) From the very beginning it was implicitly understood that it was to be the children's own camp and they, too, helped with the preparations.

Everyone helped : the local Austrian schoolmaster ; the camp storeman ; the British military camp staff, who left us the necessary transport ; the kitchen staff, and countless others.

The great problem was beds. We collected some stretchers ; our Sergeant found fourteen camp beds ; some we bought from an internment camp that was closing down. But until three days before the opening we expected that the boys would have to make do with heather-filled sacks. Every possible and impossible source had been tried. Then a last trail led to a British transit camp, where the Commanding Officer showed great interest and authorized the loan of twenty-two double-tiered beds.

As we were able to accommodate so many more children than we had originally hoped, it was decided to take four groups of fifty-two children each, for a fortnight's stay, and if the first 'Turnus' proved successful, to show our gratitude by asking some Austrian children to join us.

Ordinary camp rations were transported three times a week from Feffernitz. In addition, we bought each week about 120 Austrian schillings' worth of fresh vegetables from the D.P. market garden at Lienz, paid out of the camp welfare fund. An Austrian family twice gave us money to buy fresh fruit. The Save the Children Fund representative in Austria made us valuable gifts of biscuits and a number of undesignated Save Europe Now parcels were received during the last weeks. But most of the extra food came from friends and institutions in Cambridge who sent us special parcels of rationed food. The rest we got from a British transit camp where we were allowed to collect bones for soup and scrap bread. The local farmers spared what fresh milk they could and sometimes gave vegetables as well.

The daily calorie value varied between 2,300 and 2,800, the average being rather higher towards the end of the time, but even the lower figure was much higher than we had ever dared to hope.

The first week was so promising and successful that we decided to invite sixteen Austrian children to join us. The County Health Visitor and Youth Officer accepted our invitation to see the camp and were delighted with all the arrangements, not least with the attitude of our Volksdeutsche staff.

It was agreed to invite the Austrian children from Bleiberg, a lead-mining village in Bezirk Villach, laying deep in the hills, and very needy as the surrounding land is unsuitable for agriculture. For three months of the year the whole village is in shadow.

The most under-nourished children were chosen and invited to stay for four weeks instead of the two weeks the camp children were having. They were medically examined before coming to ensure that they were organically sound and able to profit from the open-air life ; a real holiday was our first aim, rather than convalescence.

The children came full of joy and excitement. For many it was their first ride in a truck, and the novelty of it undoubtedly made the parting from their parents easier though on the first evening there were tears and home-sickness from some. The cards they wrote home after arriving were touching and illuminating. One boy wrote : 'The meals are very good. We can have a second helping, I had four.' A girl of thirteen was more cautious. She wrote : 'Dear Parents, So far it is very nice. There is plenty to eat. But if it will go on like this we don't know.' Her trust in adults had obviously been shaken at some previous time.



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We hope that the month she spent with us and the realization that it did 'go on as it had begun' did something to restore her faith in the grown-up world.

The Austrian children soon settled down and made friends both with the other children and with the staff. They gladly took their share of camp duties, taught folk songs and games to the Volksdeutschen children, and learned new ones themselves. We discovered quite early that they were all saving biscuits and bits of chocolate to take back after their holidays and reassured them that in any case we would give them something extra to take home to their families.

Renewed signs of home-sickness were anticipated when the time came for the camp children to change, but the day was happily got over by a special expedition for the Austrian children to a larger lake a few miles away. In the evening they were able to act as hosts and hostesses to the 'new' children from Feffernitz, and when, at the end of the holiday, the time came to depart, there were tears from both groups.

The staffing of the 'school camp' as the project had come to be known, was taken in turns by the teachers and arranged entirely by them. There were usually four or five, including a woman teacher who acted as House Mother, as well as 'Gusti'—the school handyman—who came for the whole period as cook, but assumed many other duties as well, including that of 'fuel overseer' and guarding the kitchen at night from marauding cows. By his humour and fatherly interest he helped to maintain a real family atmosphere. He had once been a cook in the Army, is a grandfather, and as he says himself, 'knows what children like'. He slept in a tent by the kitchen, accepting all inconveniences with the same humour and adaptability, whether it might be rain (before the kitchen roof was erected), hens in his tent, or his only coat half-eaten by a cow.

The staff gave up their own holidays to come to the camp and without their generosity the scheme would never have succeeded in so many ways. They won and kept the goodwill and respect of the two Austrian families already living in the school-house, and of all the neighbouring farmers and their wives, several of whom visited the camp. They won the confidence of the Austrian children and of the parents who visited. During the holiday the head teacher and I visited Bleiberg and met the Burgermeister, the Austrian parents, the local school-mistress and priest. Later both the priest and the school-mistress spent a day at Boden, where the priest held a service for the children and said he wanted to come and see us at Feffernitz.

Among the children we carefully avoided stressing the physical and recuperative side of the scheme. Except for the mid-day rest, during which they could read or write or even talk quietly so long as they did not disturb those who wanted to sleep, there were no compulsory activities. It was not found necessary to forbid any activities and with an almost unconscious self-discipline the children assumed their share of responsibility for the various chores and for the smooth-running of the camp.

Breakfast at 9 a.m. was prepared by Gusti and two volunteers from among the children. The others rose when they liked after 7.30 and went down to the stream to wash. The lie-a-beds were not forced to get up early, but were rarely late for breakfast. Beds were then tidied and volunteers for camp duties selected. The most popular of these was collecting milk—in some cases a whole morning's expedition which usually meant an extra drink of milk and a chunk of farm bread and butter.

Other children took walks or went blackberrying ; some played games or amused themselves by the stream. Lunch was at 12.30 followed by washing up and an hour's rest. Then all the children went down to swim or play at the opposite end of the lake till they saw the white flag appear at an attic window—an eagerly looked for signal that tea was waiting. Four children would then fetch the can of tea or coffee, and bread spread with curd cheese or fish-paste or, most popular of all, English jam.

Supper was at 7 p.m., after which there might be a sing-song, and then a last run down to the stream to wash faces, hands and feet before bed. By 8.30 or 9 o'clock all the children were in bed.

Looking back, countless happy moments come to mind : a twelve-year-old catching young trout in the stream in his hands and running to the kitchen to fry them straightway. Seventy children sitting on the stairs one wet day to eat their dinner ; one of the women teachers running down to a neighbour's farm to put a cake in the oven for a birthday or a Name's-day ; the first swimming lesson ; the arrival of parcels from England and the 'chocolate days' ; country dances, the farewell concert and camp fire ; a six-year-old licking the jam off his pancake. And last a tea-party at which the Volksdeutsche staff acted as hosts to a group of Austrian and British members of their profession.

Considering the comparative shortness of the stay the results were remarkable. Almost all the children gained in weight although they took much more physical exercise than usual. The average increase was just over one kilogram (almost 2½ lbs.). Appetites improved and the children showed a healthier attitude to food—a fact their parents noted with delight. All of them were improved in health and many continued to gain even after their return to Feffernitz which the doctors found an even more satisfactory sign than a spectacular but temporary increase would have been. Mentally the children were brighter and more alert and settled down again to school work with increased vigour and sharpened intelligence.

From the start we had the willing help of the Austrian authorities and their generosity over the loan of the house was the foundation of the success of the scheme.

The officials, doctors, and the families of the Austrian children who came to visit us, felt and expressed real gratitude to the Volksdeutsche teachers for their kindness and unselfishness.

Contact with Austrian teachers was established and we hope this will continue.

The children themselves were living under conditions of immense psychological value. Probably the most important was that there was *more* than enough food. After years of 'camp soup' and anxiety about rations a variety of sufficient solid food has an effect almost unimaginable by those who have not experienced it.

After the teeming and often sordid life in the barracks of the D.P. camp the value of living once more in a proper house among beautiful surroundings, with all the natural features necessary to a children's paradise, is inestimable. Freedom in the choice of physical activity had its place and some of these prematurely aged 'little mothers' learned to play.

The Volksdeutsche children soon accepted their Austrian guests when they realized that more children did not mean less food, and real friendships later developed, with a happy sequel a week or two after the close of the holiday. Two of the Austrian children appeared in Feffernitz, having made a difficult journey by bus, train and foot to visit their young refugee friends. They received such a welcome that they 'phoned their own village from the local post office and sent a message to their parents that they were staying ! When asked by the welfare officer if they had enough food, they replied : 'Everyone is giving us something.' Three days later, when they returned home, two of the camp children went with them.

The D.P. staff have been tremendously encouraged to feel that they have contributed something to the natives of a country in which they have been hitherto not very welcome guests, and that they have gained the gratitude, respect and friendship of so many Austrians.

Austrians, whether officials or neighbouring families and farmers, have shown their realization that D.P.s. can be a real asset to their country, that needy children inspire sympathy whatever their nationality or origin, and that in fact we are 'all members one of another'.

Gifts from unknown friends and the interest and help of the British Military Authorities have had a psychological effect out of all proportion to the material value of the gifts or the effort entailed.

These results indicate beyond doubt that such united efforts for the benefit alike of Displaced Persons and the natives of their country of refuge can do much to break down—on both sides—mistrust and antagonism, and to enable the spirit of reconciliation and mutual respect to emerge.



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Some Notes on Unesco's Programme—1948

To help readers find their way amidst Unesco's many activities we have drawn up a concise list of those which are most directly related to the teacher's work.

(1) EDUCATION

EDUCATIONAL SEMINARS—The first Seminar was held in Paris during the summer of 1947 and was attended by 79 experts, administrators, and teachers from 31 countries. Seminars planned for 1948 include one to be held in Prague on *Childhood Education* (21st July to 25th August), a second near London on *Teacher Training* (15th July to 25th August), and a third in New York on *Education about the United Nations and its Specialized Agencies* (7th July to 18th August). Unesco bears the cost of board and lodging of the participants at these Seminars, who are selected by their national authorities.

EDUCATION FOR INTERNATIONAL UNDERSTANDING—An enquiry is being started into education for international understanding as carried out in the schools of the nations which are members of Unesco. During 1948 this enquiry will be confined to teaching regarding the United Nations and its Specialized Agencies. Two competitions will be arranged for young persons during 1948 in order to stimulate interest in the work of Unesco.

During 1948 a draft convention is to be prepared under the terms of which the Member States may agree to direct the programme of their respective educational systems at all levels to the end of international peace and security. Unesco will also suggest to Member States that they undertake experiments in education for international understanding so as to extend it eventually to all branches of education.

FUNDAMENTAL EDUCATION—A book on *Fundamental Education: Common Ground for All Peoples*, has already been published in English and French. Schemes for pilot projects in Haiti, China and British East Africa, have been prepared. Preliminary work will begin immediately in Nyasaland. Unesco will also endeavour to assist the more highly developed States to promote fundamental education among the less privileged groups for which they are responsible.

A convocation of experts has been held to study methods of language teaching and the use of auxiliary languages in an international attack on illiteracy.

ADULT EDUCATION—The international aspects of adult education are to come under Unesco's wing. Information will be collected and disseminated on new techniques and methods in adult education and, in collaboration with adult education organizations, material on international affairs will be produced for use by adult study groups. A conference of leaders in the field of adult education is to be held, possibly in Denmark.

WORK WITH UNIVERSITIES—A meeting of representatives of universities is to be called to consider among other questions (*a*) the development of an international association of universities, (*b*) how education in international relations within universities should be promoted, (*c*) the possibility of organizing, in certain universities, international departments, consisting of scholars, professors, and educators from foreign countries.

TEACHERS' CHARTER—Teachers' Associations are to be invited to prepare drafts for a teachers' charter.

EDUCATIONAL CHARTER FOR YOUTH—Unesco will promote the initiation of an international study of the barriers hampering access to education for all, looking toward an international charter for youth. This charter for youth should specify that no bar founded on distinctions of colour, race, sex or religion should operate against any group of young people; that no young person should be deprived of instruction suited to his capacities by reason of financial handicap; and that certificates awarded should give the same right to all.

THE ARTS IN GENERAL EDUCATION—A questionnaire has already been circulated to Member States on Music and the Visual Arts in General Education. From the answers received a programme of concrete proposals is to be prepared.

LANGUAGE—Possibilities are to be explored of establishing, through international organizations and in consultation with appropriate existing bodies, facilities for co-operation between linguists and language-teaching experts, and to make widely available the materials that have been used to combat illiteracy and to teach a second or auxiliary language.

SCIENCE AND GENERAL EDUCATION—Member States are to be invited to send to Unesco general statements on the rôle of science in general education in their communities.

VOCATIONAL GUIDANCE AND TECHNICAL EDUCATION—Unesco will collaborate with the International Labour Office in its study of vocational guidance. It will be recommended to all Member States that they orientate their technical education towards the achievement of the objectives of Unesco.

IMPROVEMENT OF TEXTBOOKS AND TEACHING MATERIALS—A beginning is to be made in the analysis of textbooks from all over the world with a view to promoting better understanding of international problems, establishing friendly images of other nations and removing sources of international misunderstanding.

(2) HUMAN AND SOCIAL RELATIONS

TENSIONS AFFECTING INTERNATIONAL UNDERSTANDING—It has been decided to promote enquiries into:

(*a*) the distinctive character of the various national cultures, ideals, and legal systems, with the aim of stimulating the sympathy and respect of nations for each other's ideals and aspirations and an appreciation of national problems;

(*b*) the conceptions which the

peoples of one nation entertain of their own and of other nations;

(*c*) modern techniques which have been developed in education, political science, philosophy and psychology for changing mental attitudes and for revealing the processes and forces involved when human minds are in conflict;

(*d*) the influences throughout life which predispose towards international understanding on the one hand and aggressive nationalism on the other.

A source book is to be prepared describing the work already under way in Member States in the study of tensions that arise from technological improvements and the resulting shift of population.

PHILOSOPHICAL ANALYSIS OF CURRENT IDEOLOGICAL CONFLICTS—The enquiry concerning the philosophical principles of human rights will be continued. In addition a plan will be prepared for an enquiry concerning the fundamental concepts of liberty, democracy, law, and legality, and concerning the influence on current ideological controversies of different views of such concepts and the actual or apparent conflict which results.

THE PHILOSOPHIC ROUND TABLES—Unesco will organize in 1948, in conjunction with the Amsterdam International Congress of Philosophy, Round Table discussions dealing with certain philosophic concepts which have special concern for Unesco's purposes.

HUMANISTIC ASPECTS OF CULTURE—An enquiry will be made into the humanistic aspects of cultures, from the point of view of their mutual relations and their subjective valuations. Unesco will address to scholars and experts of Member States a series of questions concerning the ideas held by a country, or by a group within a country, of its own culture and the relations of that culture with other cultures, individually or as a whole.

STUDY OF INTERNATIONAL COLLABORATION—Social scientists in Member States will be assisted in a study of the problems which arise within their respective fields from recent developments in international co-operation. Member States will be asked to draw the attention of social scientists to the importance of more extensive scientific study of the problems involved in international organization and collaboration.

SOCIAL IMPLICATIONS OF SCIENCE—A report is to be made on work for the popularization of science that is being carried on by existing national organizations. It is hoped that the report will encourage the establishment of organizations for popularizing science in those countries not possessing them. Member States will also be asked to initiate in their countries group discussions and debates on the social and international implications of science, expressing the opinions of representatives of the natural sciences, the social sciences and the humanities, and others. It is hoped to be able to establish three Fellowships for research on the social implications of science.

SCIENTIFIC AND CULTURAL HISTORY—Preparations will continue for the production of books

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which will provide a wider understanding of the scientific and cultural aspects of the history of mankind, of the mutual interdependence of peoples and cultures, and of their contributions to the common heritage.

WORLD REGISTER—Unesco is to continue its work on the creation of a world register of workers, institutes, activities, etc., in selected fields of education, science and culture.

(3) CULTURAL INTERCHANGE

International Theatre Institute : Unesco will continue to support by advice and secretarial assistance the creation of an International Theatre Institute.

International Music Institute : Preliminary enquiries are to be undertaken towards the establishment of an International Music Institute.

Films to Popularize Art : Experimental documentary film production centres in different countries are to be approached with regard to the use of their resources for the popular presentation of the arts and the popularization of science.

Museums : A plan is to be developed for organized echanges of exhibitions and collections.

(4) COMMUNICATION

Exchange of Persons : A central service for the exchange of persons has been set up at Unesco House which includes the provision of a small number of fellowships and scholarships. Unesco will stimulate the establishment of additional governmental and private fellowships and travel grants. Ten new fellowships are to be awarded in exceptional cases where Unesco's purposes are clearly involved and where no other funds are available.

Unesco will co-operate with Member States concerning the co-ordination of the movement of young persons between countries.

Audio-Visual Material : The draft of the International Convention to 'Facilitate International Circulation of Visual and Auditory Material of Educational, Scientific and Cultural Character' is to be submitted to Member States.

Production Unit : Unesco is to create at once a production unit, based on an International Ideas Bureau, to initiate and influence production on Unesco subjects in press, film and radio.

Radio : A meeting is to be called in Paris of a Radio Programme Committee composed of experts from different countries. Also a meeting is to be called of a Council for Educational Broadcasting to advise Unesco in promoting developments in educational radio. Unesco will also assist in the production of a limited number of high-quality programmes in co-operation with national broadcasting organizations, which will also be asked to collaborate in the production of radio broadcasts to be known as World University of the Air.

A survey is to be made of the methods used in school broadcasting in certain countries.

Films : The production of an international series of films is to be undertaken on the special achievements of a number of nations in the fields of education, science and culture, also films on subjects of a multi-national character in the field of Unesco's interests.

A study is to be made into the problem of inexpensive production of film projectors.

Libraries : A Summer School is to be arranged for working librarians in co-operation with the International Federation of Library Associations.

Cheap Books : Means are to be explored to encourage the inexpensive production of books, periodicals, and teaching material in the fields of Unesco's interest.

Book Coupon Scheme : An effort is to be made to start an International Book Coupon Scheme, or other devices, to permit individuals in 'soft' currency countries to buy books and periodicals from 'hard' currency countries.

Digest on Human Rights : In 1948 Unesco will publish a volume of essays on the Philosophical Principles of Human Rights based on the results of the philosophic consultation undertaken during 1947.

(5) RECONSTRUCTION

The United Nations Appeal for Children is intended primarily to provide funds for the International Children's Emergency Fund to meet the emergency relief needs of children, adolescents, expectant and nursing mothers. The Temporary Council for Educational Reconstruction, for which Unesco provides the secretariat, continues to work with governments and non-governmental bodies to provide material of all kinds needed in the rebuilding of the educational systems of the devastated areas. It also assists with suggestions and advice to teachers and others in the solution of educational problems arising from war.

War-Handicapped Children : A special study is to be made of the educational problems of war-handicapped children including a field survey of the most significant experiments already made.

Youth Camps : Youth Camps and Conferences will be assisted in the development of international understanding by serving the common interests of their members and providing a fruitful community life, rather than by inculcating directly the ideals and practices of international understanding. Suitable libraries are to be provided for such camps or conferences.

. . .

The above is a selection only from Unesco's vast programme. Lack of space prevents us from giving more details and no mention has been made of the important Natural Sciences project. Further information should be sought from Unesco House, 19 Avenue Kléber, Paris 16.

Clare Soper

GERTRUDE KERBY

Members of the N.E.F. in many countries will be grieved to hear of the death of Miss Gertrude Kerby, Hon. Secretary of the Speech Fellowship. She and her beloved friend, Miss Marjorie Gullan, have often attended our international conferences and some of us can remember them in the early days when they first came from Scotland to London. Through the years they have worked together and built the Speech Fellowship into a far-reaching movement. Our affection and good wishes go out to both, to the one that she may enjoy the peace and fulness of a larger life, to the other that she may carry on with undiminished strength.

C. S.

'What is Man?'

Alfred Cannon

A Study of the crisis of our time derived from Martin Buber's Essay 'What is Man?' [1]

'In spite of all attempts at revival the time of individualism is over. Collectivism, on the other hand, is at the height of its development, although here and there appear single signs of slackening. Here the only way that is left is the rebellion of the person for the sake of setting free the relations with others. On the horizon I see moving up, with the slowness of all events of true human history, a great dissatisfaction which is unlike all previous dissatisfactions. Men will no longer rise in rebellion—as they have done till now—merely against some dominating tendency in the name of other tendencies, but against the false realization of a great effort, the effort towards community . . .'

WITH increasing pressure the challenge of those words has inserted itself into the very texture of my thinking since I read the essay 'What is Man?' in Buber's book *Between Man and Man*, likely to be well known to readers of this journal for its two essays on Education.

What follows is contributed in the hope that it may result in a widened contact with the powerful words of one of the men writing in our time with deepest insight into the human condition.

If it is true that our growing experience reveals that only one fundamental question confronts us: 'What is the nature of Man?' then Buber's stature and significance should be increasingly acclaimed in the company of those philosophers of our time who are concerned with the rehabilitation of man. His more recent work, to which the essay under notice here belongs, amplifies the contribution he made in his now famous *I and Thou*. In that book he distinguishes between two main spheres of human experience and growth. On the one hand is the world of 'It', the world of what we undergo and use, a world of things. On the other hand is the world of relatedness and meeting, in which alone men become persons and in which they say 'Thou'. The 'I', according to Buber, exists only through a relation to this 'Thou'—the 'Thou' of community. Moreover, 'Thou' is said not only to fellow-beings, to companions; it is said also to God.

'What is Man?' is divided into two sections. In the first, Buber builds a description of the causes of the stages which have led to modern man's homelessness in the world—cosmic insecurity. To this condition, in our time, is joined man's feeling of homelessness among men—social homelessness.

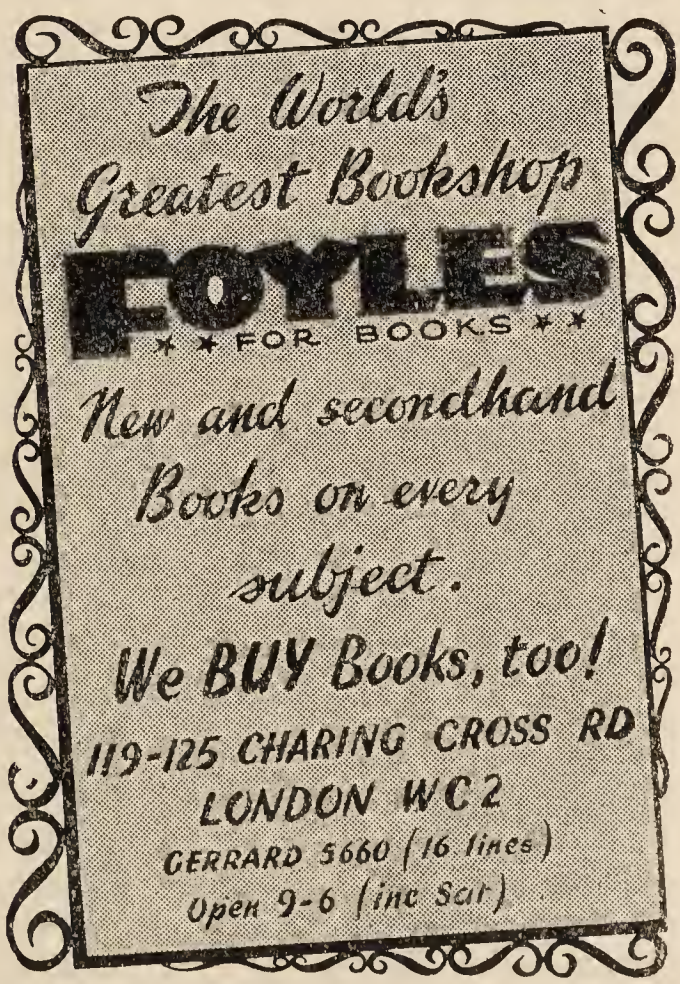
In what follows I have room to outline only what Buber says of social homelessness, but this may, however, illumine the quotation with which I opened, and prepare for the statement of the characteristics, as Buber sees them, of what it is—when it exists between men—that makes men authentic.

Man's political liberation in the French Revolution, and the accompanying establishment of bourgeois society, was attained at the cost of the increasing decay of the old organic forms—family, union in work, the community in village and town—of the direct life of man with man. Quantitatively, those communities were not too big to allow the men they connected to be brought together ever anew, and be in a direct relation with one another; qualitatively, they were such that men understood their membership, not as the result of free agreement with others, but as their destiny, and as a vital tradition. Whilst remaining in their outer structure much as they were, the period subsequent to the French Revolution saw the ebbing of the inner power and spiritual meaning of these old organic forms. What of the new forms of community—the club, the Trade Union, the Party—which undertook to forge a new connection between individuals? Certainly, argues Buber, they have succeeded in kindling collective passions, but the destroyed security has not been re-established. 'All that happens,' he sums up, 'is that the increased sense of solitude is dulled and suppressed by bustling activities; but wherever a man enters the stillness, the actual reality of his life, he experiences the depth of solitude, and confronted with the ground of his existence experiences the depth of the human problem.'

Intimately connected with man's social homelessness is his powerlessness to master the world he has himself brought into being. That world is stronger than he is; it is winning free from him; it confronts him in an almost elemental independence; he no longer knows the word to subdue and render it harmless. The three successive spheres of this paralysis and failure of the human soul are those of technique, of the economic, and of the political.

In technique, machines (unlike tools—an extension of men's arms) impress him into their service. In the sphere of the economic, the disequilibrium between production and distribution, places these mechanisms, as it were, beyond men's command. Finally, men have come to know of their lodgment within the grip of powers seeming to be connected with their will but which trample on all human purposes. Thus 'Man faced the terrible fact that he was the father of demons whose master he could not become. And the

[1] *Between Man and Man.* Martin Baber. Kegan Paul, 12/6.



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question about the meaning of this simultaneous power and powerlessness flowed into the question about man's being, which now received a new and tremendously practical significance.'

Thus reduced, in what direction does Buber invite us to attempt the regeneration of our condition so that it may be truly human, and of a character where man may address man? He invites us to examine his arresting thesis that modern individualism and modern collectivism are but the expression, at different stages, of the same human condition. Arguing that the union of cosmic and social homelessness has, as its consequence, dread of the universe, of life, and its resultant—probably unprecedented—condition of solitude, he diagnoses modern individualism and modern collectivism as the first and second reactions of the spirit to consciousness of this 'new and uncanny position'.

In his elaboration he probes deeply when he dwells on the imaginary basis of modern individualism—an attempt to construct the setting of a life system 'in which the idea asserts that it wills reality as it is'. Possessed by such an attitude, man accepts his position of exposure—as an unwanted child is exposed—because it means he is an individual, and accepts his isolation as a person as a condition in which he glories—in an attempt to save himself from the despair threatening him in that solitary state.

Collectivism is presented as a reaction necessarily consequent upon the foundering of individualism, and the essential shortcoming of each is 'pin-pointed' uncommonly well in these words, 'But if individualism understands only part of a man, collectivism understands man only as a part: neither advances to the wholeness of man, to man as a whole. Individualism sees man only in relation to himself, but collectivism does not see *man* at all, it sees only "society". With the former man's face is distorted, with the latter it is masked.'

If modern individualism is imaginary, modern collectivism is essentially illusory. The person becomes linked with the 'whole'—with the masses of men; but that is not man joined to man. Such a whole, with its claims on every man's wholeness, will succeed in 'reducing, neutralizing, devaluating and desensitizing' every bond between living beings. Springing from such desensitization and the suppression of the knowledge of isolation (thus overpowered and numbed), there will emerge from man's depths a cruelty which will reveal itself as the illusion withers. 'Modern collectivism is the last barrier raised by man against a meeting with himself.'

As Buber discerns the situation, when imaginings and illusions wane, in what manner is man's inevitable meeting with himself to become possible? In each knowing the other, in all his otherness, as himself, as man, and from there breaking through to the other. In such a breaking through he has broken through his own solitude 'in a strict and transforming meeting'. Neither individualism nor collectivism permitted that transformation because a genuine relation is possible only to genuine persons.

If there are to be 'believing and hoping generations of mankind' we must first get rid of the major 'either—or' of our time—individualism or collectivism, and rehabilitate a genuine third alternative—genuine in that it does not reduce itself to one or other of these two terms, nor compromise between them.

The individual and the aggregate, considered each in itself, is an abstraction. 'The individual is a fact of existence in so far as he steps into a living relation with other individuals. The aggregate is a fact of existence in so far as it is built up of living units of relation. The fundamental fact of existence is man with man. What is peculiarly characteristic of the human world is above all that something takes place between one being and another, the like of which can be found nowhere in nature.' This something (conceptually still uncomprehended), peculiarly characteristic of the human world, Buber calls the sphere of 'between'.

Real meeting, the only setting in which real contact between man and man is able to take place, lies in this realm of 'between' on the far side of the subjective, on this side of the objective, on the narrow ridge where 'I' and 'Thou' meet. Here is that genuine third alternative—beyond individualism and collectivism—constitutive of the genuine person and hence of the genuine community. Such men 'will no longer rise in rebellion . . .

merely against some dominating tendency in the name of other tendencies, but against the false realization of a great effort, the effort towards community, in the name of the genuine realization.'

Other Reviews

The Education of Girls. *John Newsom.* (*Faber & Faber, 8/6*).

Mr. Newsom is a man of courage; he has dared to write a forceful and lively book on the education of girls. A sentence from page 109 may be taken as summarizing his central theme. He writes, 'The future of women's education lies not in attempting to iron out their differences from men, to reduce them to neuters, but to teach girls how to grow into women and to re-learn the graces which so many have forgotten in the past thirty years.'

If this is challenged, as it probably will be by some professional women, we shall do well to remember that it is precisely their views that are most likely to find expression. Their education has made them readily articulate; but they may not be representative. Teachers especially are prone, all unconsciously perhaps, to exalt their own kind and to believe it to be their duty to influence pupils according to that pattern.

In order to judge it fairly, Mr. Newsom's exposition must be taken in its entirety. He is a realistic thinker of wide practical experience and his argument takes full account both of past history and of the contemporary social conditions which determine the kind of life that is possible for women. He would argue, it seems, that the issue of sex equality is so far settled as to make it possible, as it certainly is desirable, to agree upon the forms in which the education of girls should be differentiated from that of boys.

After discussing the contemporary situation under the engaging title of 'For Women must Work', Mr. Newsom follows with a well-informed chapter telling the story of the struggle for equality. He recognizes that it was for *equality* that the pioneers of women's education fought and that in so doing they were fighting a necessary battle. They had to show that intellectually women could hold their own on the same ground with men. But though recognizing this, Mr. Newsom gives perhaps too little emphasis to the importance of the issue at the time when it was fought out. He is rather concerned, and rightly, to point to the inevitable consequence of neglect of the specific needs and interests of women. That inheritance is still with us. We seem to be passing into a social order which will require that we take seriously the need for well-planned differentiation. As Mr. Newsom contends, there is no reason now why this should imperil the ground that has been won in the struggle for equality.

It is when we come to his practical proposals that some questioning arises. He recognizes the claims of the girl who is a potential graduate, while arguing that she too should be secured in her educational rights as a future woman. But he is more concerned with the rank and file, pointing out that between the ages of 15 and 29 there are 8 women at home for every 13 employed. In the following fifteen years the proportion is 15 to 3 and even higher in the later years The curriculum he proposes has four main divisions which may be summarized as English, Physical Education, Social Studies and Arts. Liberally interpreted as Mr. Newsom would have them, these could provide a course that would be both rich and relevant. The doubt which arises is whether he is not here over-stressing the femininity at the expense of the common humanity—a very natural over-emphasis in the circumstances, yet one to be guarded against lest old-established scholastic prejudice be given some excuse.

The book bristles with challenging and pointed argument. Scattered through it one finds much acute criticism of current ideas and practice in education generally. It should be widely read and closely discussed. The style is what we have learned to expect from Mr. Newsom, lively and happily allusive.

Especially to be recommended is the illuminating chapter on 'Women as Purchasers'. Mr. R. A. Butler contributes a judiciously appreciative foreword to the book.

Fred Clarke

A Short History of English Education, 1760-1944. *H. C. Barnard.* (*University of London Press, 18/-*).

This work is presented in five parts. The first deals with the end of the eighteenth century and the beginning of the nineteenth. The next three concern the nineteenth century, dividing lines being drawn at about 1833 and at 1870. The last covers education since 1902. In each part there are chapters dealing with different aspects of the subject, such as Elementary, Secondary, University, Technical and Further Education and so on. This structure makes the book very convenient for study and reference since by selecting the relevant chapters a particular aspect of education can be followed through the whole period with some degree of isolation from the rest. Not that it is the author's intention to isolate; quite the reverse. He shows clearly the continuous attempts which have been made to

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unify education at all stages, even though this has only begun to have reality in this century.

What is even more important is the striking sense this book gives that educational history cannot be isolated from the rest of history, and is closely bound up with contemporary social and economic conditions. This sense of correlation is the most valuable feature of the book. It is achieved very largely by the consideration of three main historical trends which Professor Barnard returns to at each successive stage of his story. One is the development of educational theory, which is brought right up to the present time in the last chapter of the book. Second is the clear account given of the contribution of other thinkers and writers, whether political, scientific, religious or philosophical, whose ideas have affected education, and third the development of state action and supervision which is skilfully traced throughout the whole period.

What a story of compromise, of religious 'troubles', of social prejudice and class interest is revealed—all the more by reading between the lines ! It would appear, however, that exceptional progress has been made, at least in so far as the quantity of education provided is concerned and its more even distribution.

This very readable book covers just more than the minimum of what all teachers ought to know about the history of education, with plenty of suggestions for the further study of those who want to know more still. An excellent Appendix not only summarizes the main events but gives a list of some of the outstanding books of the last 180 years which deal with or have a bearing on education.

A. K. C. Ottaway

Problems of Child Delinquency,

by Dr. Maud Merrill, Professor of Psychology at Stanford University. 403 pages. (Harrap, 15/-).

This is one of those American books. Lovely paper, wide margins, cloth boards that *are* boards, and a cover design that a fourth former would be ashamed of.

It has an 'Editor's Introduction' which is more extravagant in its claims for the book than any publisher's blurb would dare to be. Anyone, we are told, would benefit from reading this book, and there follows a catalogue of different kinds of people, from sociology students to business men, with a statement of exactly how each would benefit.

In spite of that, it is not a book for the general reader, and that not only because he is confronted (I almost said affronted) with sentences like this: 'Behaviour patterns of delinquents are meaningful in terms of the total configuration of the person in the frame of reference of his human and personal environment' (I *think* it means that you cannot study a delinquent apart from his surroundings). No, quite apart from its 'Americanese' it is a book written by a specialist for specialists. In America thousands of young people every year take criminology or some kindred subject as a minor or major course of study, and to them this book will be very useful. It may certainly find a place, too, in the library of anyone with a particular interest in the study of delinquency, and I am glad to add it to mine.

Dr. Merrill has taken a group of some 300 delinquent children and has, with a painstaking thoroughness that the American investigator shares with the German, counted, assessed, weighed and tabulated pretty well everything about them that is susceptible to such treatment; and one or two I suspect that are not. And she has done the same again for a control group as nearly identical with the delinquents as it is possible to get them.

It is true that this has been done before; but it is important that it should be done again, and that qualified people like Dr. Merrill should keep on doing it. The young science of psychology, in its explorations of the human mind and of human behaviour is constantly revealing new fields of study and inventing new techniques for studying them. These fresh facets of the human personality can be studied by these new techniques nowhere more fruitfully than among those whose behaviour deviates from what we like to think is normal. Each fresh study adds a little to the sum total of human knowledge, or confirms from a fresh angle discoveries hitherto only tentative; but they do not often make for exciting reading, and this book is no exception in that respect.

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Even so, there are parts that hold one's attention, especially where the author escapes from charts and tables and statistical analyses and writes in detail about individuals, their histories and their reactions to the Rorschach and similar tests. It cannot be denied that if any reactionary of the 'Give 'em a damn good hiding' school could be prevailed upon to read this book, it would certainly give him a great deal to think about; though, alas, if he were capable of rational thought on this subject he would not hold those views to begin with !

There is a bibliography of seven pages, an adequate index, and 72 pages of appendices including 44 pages of charts and tables additional to those in the text. *W. David Wills*

Television Children's Hour

THE Television segment of that sprawling building, Alexandra Palace, is a sort of Nursery of the Future; Sunday is a nursery day in several senses. For Studio B is given over to Children's Hour; rehearsals all morning, camera rehearsals early afternoon, actual performance 4.0 to 5.0, when the 37,000 sets (would you believe it ?) tune in. When we arrived, a Jack Tar was dancing a hornpipe against a painted sail; on an easel beside the set hung the squared diagram of a crossword puzzle; the Tar, the Girl and the Pirate spoke the clues in rhymed couplets; the authoress sat somewhat nervously on a tubular chair and her friend anxiously asked our opinion of the piece; 'It's the first time there's been a charade acted like that; it's rather expensive, so many actors; they have to be paid, of course; it's a very simple crossword puzzle for very little children'. We thought it charming and said so.

Then we all turned to the piano, which has a gallery for puppet manipulators built behind it; and watched 'Muffin the Mule' being rehearsed in his fortnightly 'act' on the piano top. The odd collection of puppet birds and beasts was very effective and exceedingly funny; and a tiny felt horse and a tiny bunch of carrots had arrived for the Star by fan-mail.

Several children were hanging about in the studio, their natural energies completely absorbed by the enchantments about them so that they were unnaturally good, and these were now concentrated into a group, to listen to a story: it was very well told by its author, Mr. Todd. It was all about a little boy who had to be taught to wink, and I foresaw an outbreak of winking in all its varieties among the 37,000 families. Finally, dear Mr. Horrabin talked about the great work of T.V.A., illustrated by his own ingenious maps and moving diagrams, and bits of the T.V.A. film; and there was a pleasing suggestion of what might be done in Central Europe were the Danube developed in the same way.

Then we went into a darkened room and watched the finished product.

One is apt to think of the Television 'screen' as a miniature cinema screen, but of course it is no such thing; unless in fact a film is shown upon it. It is a reflection of the real thing in real time, and there is no opportunity as on the cinema, for cuts, retakes, or trimming. This immediacy demands considerable skill in combining the elements of the cameras, the speakers or actors, and the 'visual material'. The previous Sunday the cameras had been taken outside and the winter sports going on as a matter of course were most successfully televised; such unprepared scenes will be a matter of good 'photography'. But one cannot help feeling that in studio productions the appearance on the 'screen' of the plain (in the sense of unadorned) human face telling its story, for quite a long time, is, for children at any rate, a little dull. Mr. Horrabin would have looked well against one of his own maps or even against the T.V.A. film, abstract and dim. But I am told that the technical difficulties of background lighting are still very great. Mr. Todd might have told his story to a visibly reacting audience, if expense forbade a representation of the story in mime. Here again we are up against that ruling of the Home Office that no children shall act in public under the age of 12, a misfortune to-day that one hopes may be repaired.

Later in the year the Television Children's Hour may be shewn every day; primitive as it is, its potentialities and the educational value of its inner mysteries give it serious as well as entertainment value. *Rhoda Dawson*

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THE NEW ERA

IN HOME AND SCHOOL

THE EDUCATION OF THE EDUCATOR

Barbara Low : Lecturer for the Institute for the Scientific Treatment of Delinquency and Lay-member of Clinic ; Member of the British Institute of Psychoanalysis ; Author of 'Psychoanalysis—a brief Outline of the Freudian Theory' and 'The Unconscious in Action'.

All around us old and accustomed traditions are disappearing in the spheres of material ideas, religious thought, social standards, personal relations and, not least, of educational ideas and methods. We hear more and more of new educational planning ; administrative changes, multilateral schools, extended education for the youth of the nation, more Grants and Scholarships—all these things are occupying the minds of politicians, of officials and of teachers. Yet the most fundamental matter is still but little considered—the nature of the human being to be educated and of the adult who takes upon himself the rôle of educator. Yet in this changed world we have certainly an opportunity to discover something of this essential knowledge since, through the genius of Freud and later through the work of his pupils and co-workers in all parts of the world, great discoveries have been made concerning the human mind and moreover we have a technique (devised by Freud) to use and develop this knowledge. As a result, for those who have acquired such knowledge, human personality and its varied behaviour is seen in a new light and the attitude of the investigator, making use of the new science, has been revolutionized.

If we turn to the most obvious parallels in natural spheres—Isaac Newton's discovery of the planetary systems, Hervey's discovery of blood-circulation, Darwin's discoveries affecting human evolution —we realize how these new knowledges have changed man's attitude to the material universe and this, of course, has affected the human being himself. But no external discovery, not even that of the Atomic Bomb, can equal in importance the discovery and realization of the construction and processes of the human mind.

If our educators had this latter knowledge—that is, could educate in a real sense—they should be, above most others, in the ranks of our statesmen, leaders and interpreters of human events, but rarely are they fitted for such functions. Surely we may at least expect that the educator, like the surgeon, the doctor, the chemist, and even the footballer, should have a knowledge of the actual material he is dealing with, its processes and most important characteristics. Yet how few of our educators possess such knowledge. I must explain that in using the term 'educator' I include those who administer education in the State, those who carry it out most directly as teachers (in Schools, Colleges, or in other types of educational institute) and those who more indirectly—but quite as importantly—are educating in the spheres of social work, welfare work, religious work, and in administering the law. It is in these spheres that the educators can come into more intimate, and more influential contact with other human minds than perhaps workers in any other sphere. I say 'can'—but only if they have the knowledge which allows of intimacy and influence, knowledge which can get at the forces moving the individual's personality and help the latter to realize and deal with these forces.

If we turn to the educator in the narrower sense of the term (those directly concerned with work in educational institutions) we find that in the past the teaching body as a whole has not been interested in human material but rather in the material to be imparted—in their 'Subjects'. Obviously the teacher must care for his branch of knowledge before he can teach it—which applies to every art—but of still greater importance is his need to know on what ground his seeds of knowledge fall. As we remember in the Parable of the Sower, some sowers knowing and caring nothing about the soil and the relationship between it and the seed, merely squandered their seed for it took no root.

When we study human beings, especially in childhood and adolescence, and learn something of the complexities of conscious emotional and mental life and above all of the deeper and more primitive unconscious, we begin to realize that to accept observed behaviour and conscious thinking only and to base our judgment of the personality on these may lead us into grave misinterpretation and consequently false judgments. Let me give an illustration—of a very familiar kind.

The so-called young 'delinquent' who comes into conflict with the law—say for thieving—so often appears as the brazen-faced defier of all decent human relations, 'fearing neither God nor man'. If we have the chance to carry out an analysis we may find below the façade of a bold unscrupulous personality, a deep sense of guilt and great conflict—a feeling of being an Ishmael with every man's hand against him, who to preserve his very existence must retaliate with his hand against every man. It is clear that if we do not realize these profoundly influential forces

working in the personality we cannot possibly get any true appreciation of the character and the ways in which it manifests itself. To pass some more or less severe sentence (or even a mild one) on the thief will only strengthen his conviction (increasing his dreadful sense of insecurity) that he *is* an Ishmael.

This illustration merely reveals one aspect of a personality. Its recognition needs knowledge and experience, and above all an understanding on the part of the educator of his own impulses and motivations.

THE EMOTIONAL AND MENTAL LIFE OF THE EDUCATOR

Without some understanding of his own mind the educator remains in confusion, misinterpreting many of his own motivations. Lost in the tangled forest of his own conflicts, he cannot get a clear view of those same conflicts in other minds—indeed, he must not see them for they illuminate too sharply his own. The old idea that the child was 'a white sheet of paper' on which a desired pattern could be traced was a theory which enabled the educators to obliterate much of their own pasts, and to avoid painful problems in dealing with the young. The child must have no sex problems, no hostilities and jealousies towards those he loves, no passionate revenge-desires, and so the idea was maintained that the normal child was 'good' and the 'bad' child was an abnormality. Thus the educator is too often looking out from what might be termed the jungle created by his own repressions and distortions, which prevents any clear insight into the human beings he is dealing with—and what is still more important, creates an antagonism towards manifestations of the forbidden developments in others.

I well remember a very clear illustration of this in the principal of an educational institute. Herself a most sincere and tolerant woman in all her conscious thinking and acting, she had strong repressions in certain directions. Children must be 'nice'. On one occasion she was asked by the Education Department whether she would like her oldest girls (aged 17-19) to have instruction from a woman doctor on matters of sex-problems affecting themselves and the children they might deal with later on, as teachers or social workers. She consulted several of her staff, of which I was one. I expressed the view that the students themselves might very likely have their own personal problems and undoubtedly they would meet with problems among the children—such as masturbation and guilt feeling about it, curiosity about sex leading to what are called 'delinquent' acts, lack of control over their own impulses leading to precocious sex-development, or perhaps great fear of emotional-sexual impulses. To which she replied : 'But, my dear, surely only *nasty* children would feel any of those things.'

Undoubtedly progress has been made in the sphere of such matters but a vast mass of unreal opinion still exists, owing to the unconscious fears of the educator and the need for his own repressions. We can see much the same unconscious motivations at work in an opposite direction, that is in the so-called 'rational' and 'sensible' attitude of many educators, especially those working on progressive theories. This attitude often covers the educator's fear of his own impulses and sensuous life, and therefore that aspect of the human being must be made safe and rationalized. I have heard many of the most highly educated educators argue that sex-teaching was 'quite simple', could be taught 'like History or Arithmetic', or that emotional friendships among the young, either between the same sex or opposite sexes, were, alternatively, 'quite simple', 'nothing in them', 'would pass over', etc. (the policy of the ostrich, because of fear to face what such relationships do and may mean) : alternatively emotional situations were to be sternly tabooed (again to avoid the conflicts and possible jealousies of the educator), and made into something unworthy.

Therefore the first essential for the educator is to understand as clearly as possible human motivations, both his own and those of all he is to come in contact with.

Motives of Choice

It is useful to ask what motives lead to the choice of teaching as a career. Many will prefer to answer that for the majority of human beings there is no 'choice' ; most often the girl or boy, they say, is directed through the influence of parents, teachers, or economic necessity into a certain channel and there he stays. This is only a partial truth. We must allow the force of these external circumstances and much also must be granted to luck of various kinds, to the social environment, to the demands of the community : just now there is a special demand for teachers, owing to the recent world-war and in certain directions conditions are specially favourable and therefore this profession offers some special attractions. But if we begin to consider, from a wider angle, this question of the work human beings give themselves to, we shall find that many deeper, and often quite unconscious motives, play a part. Some questionnaires on this matter reveal very plainly certain trends in those who replied to the questions.

First let us consider what does the rôle of educator offer ? On the conscious level, to a certain type of mind, there is the interest of coming into contact with other minds (his pupils' and his colleagues') ; of feeling that he is taking part in work which is responsible, which can be of great value to the community and indeed is essential to the latter's social well-being ; which opens doors for less mature minds and allows them to pass into storehouses of interest and beauty. These motives we must surely agree are all to the good, helping the would-be educator to enlarge himself and those personalities he is influencing.

But there are other motives, some quite unconscious, which play a dynamic part. One of the most important is the opportunity afforded to the educator to express and gratify his *Urge to Power*. The desire for power exists in all its varying forms and in varying degree in every human being—its use and abuse are known to us all. But unless its existence is realized by us, and still more unless we understand that it may be a symptom expressing, at a deeper level, weakness, lack of self-confidence, antagonism, these trends will inevitably turn the individual who obtains power into an enemy of society—as world events have so plainly shown.

If power is our objective—and it is indifferent whether we use the

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power to gain love or mastery—we shall certainly be unable to recognize, still less allow for, the individuality of another person. The latter's independence, especially in the case of the young, becomes a threat to one's power and must be disallowed: the actions of others will be judged, not objectively, but as supporting or threatening one's own power. Whether the policy of the one in power is coercive or indulgent, the result can be equally adverse. I am reminded of a remarkable personality who was head of an experimental community for delinquent and 'difficult' adolescents. He was notable for his excessive indulgence towards the demands often quite ruthless, of his young inhabitants. They were allowed to intrude upon his privacy, to monopolize his scanty leisure, to oppose and often destroy his plans. Undoubtedly his policy 'worked' in some cases, but a powerful factor in his attitude was revealed when he admitted privately that he never felt 'at home' nor happy with his contemporaries (he was aged about 45 when I knew him), but among the young ones, he said: 'I am secure: I love them and they love me, whatever they may do.'

This excessive need to receive love can be a sign of insecurity and inner conflict, and if it is a love to be given to those much younger in age and development, it can absolve one from the adult responsibility of co-operating with other adults, without obtaining the (seemingly) gratifying results of admiration and respect which the young may offer, at least on the surface, though they sense the hidden weakness. In the case I have mentioned we may see, to quote a well-known writer, 'he yielded authority in order to wield more power', though it was an aspect of himself that he had not consciously recognized.

The rôle of the educator certainly gives far more opportunity to the 'average man' to exercise power than do most other occupations. To the undeveloped personality of the child or adolescent the teacher may appear as the omniscient authority whose verdicts constitute Truth, and if the educator, all unknowingly, encourages this attitude the result can be to limit the power of independent thinking and feeling in the pupil. We know well how the traditions of a school and its head and staff (whether they are seemingly liberal or reactionary traditions) may profoundly bias the outlook of the pupils and take away freedom of judgment in adult life. There are other ways in which the educator may play an adverse part in regard to his pupils. His own unfulfilled urges may seek gratification, by proxy, through his pupils: their successes, their failures become matters of vital and excessive importance to himself, and the pupils' own necessities are unconsciously ignored. The older generation may remember a novel which caused a good deal of sensation on its publication. *Regiment of Women*, by Clemence Dane, depicts a gifted and ambitious woman teacher, working at a girls' boarding school. This teacher has a frustrated existence, unable to make satisfying contacts with men or women, and yet more frustrated by denial of her own emotional needs. She finds a pupil, as gifted as herself, to whom she transfers her dammed-up emotions and unfulfilled ambitions.

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he girl is to do brilliantly in her xamination—that becomes the im of the teacher's and the pupil's ork. Everything is sacrificed to his goal. The girl breaks down nder the strain of the work and of er need to fulfil the teacher's ex- ggerated demands. The story nds tragically with the suicide of he pupil, and the teacher's wakening, at last, to what she has een doing. This, of course, is an xceptional situation, but the point s that the educator, all un- vittingly, may be gratifying her wn unconscious urges, without a rue objective view of the pupil nd *her* development in a satis- actory way. We may get a imilar situation between parent nd child, which can create in the hild a hostility to this coercive ower (for, however disguised, it is n attempt at coercion of a most ubtle kind), and perhaps even vorse, a hostility to learning, to ndeavour, and to obligations in general.

I do not need to say that the educator who can realize something of his own motives and is able to turn them into fresh motives (or at least to adapt them to reality situations) can be one of the most valuable forces in helping the undeveloped personality to an acceptance of reality, to a willingness for sacrifice, and some power in sublimating the more imperious instinctual urges. Linked up with the need for power is the attitude of the educator to authority—his reaction to authority above him and the exercise of his own authority.

THE EDUCATOR AND AUTHORITY

In considering this matter, as in the case of what has already been touched upon, one needs to understand something of the part played by authority in the very early stages of the individual's life. Authority with its restrictions and frustrations is inevitable for every human being—without it the individual would perish—but we need to know something of the various phases of mental and emotional development through which the child has to pass while he is bound to remain under authority. It is in this connexion that authority becomes so influential a factor in the child's development. For instance, very repressive measures of authority on the part of the parent or parent-substitute in regard to the fulfilment of primitive urges may create great *fear of authority*, which in the adult personality may prevent the educator from assuming necessary authority. Instead he may truckle excessively to authority, at the same time having (at a deeper level) intense antagonism to it.

Many adverse consequences can arise from such a development. Those who cannot exercise authority where it is required, will not gain the confidence of subordinates and may also create conflict in the minds of those subordinates.

The fear of authority takes away independence of judgment and conviction from the adult, and the real antagonism which the self-frustration of such an educator produces is too often transferred to his pupils with untoward results. In Nazi Germany we were able to trace the effect of the utter subjection in which the petty officials, the minor military figures (and high-placed ones as well !) and many others, passed their lives, compliant and seemingly unaggressive towards a tyrannical authority. Yet in their capacity as judges, wardens, even as magistrates and doctors, they manifested intense and sadistic brutality. The repressed impulses, strengthened by exaggerated frustration, had to find some fulfilment and, lacking any direct channel for expression, were transferred on to others who became the victims as they themselves had been.

Civilization has developed in the human being many powerful repressive forces, and if there is over-frustration of the sensuous and emotional impulses, these latter become alarming to the individual ; they are as monstrous giants which, when set free, may overwhelm the reasonable being. Therefore the adult who has unconsciously caged his impulses, the tender ones just as much as the aggressive ones, will find a safe refuge in subjecting himself to authority which will strengthen the caging process and give no opportunity for the dangerous urges to express themselves. 'Thus far and no further,' says authority, and the individual must protect his prison by disallowing to others the freedom he cannot grant himself. He can, indeed must, resent his self-deprivation and express that resentment by jealousy of others' freedom, by satisfaction in stereotyped behaviour, by condemnation of strong human impulses.

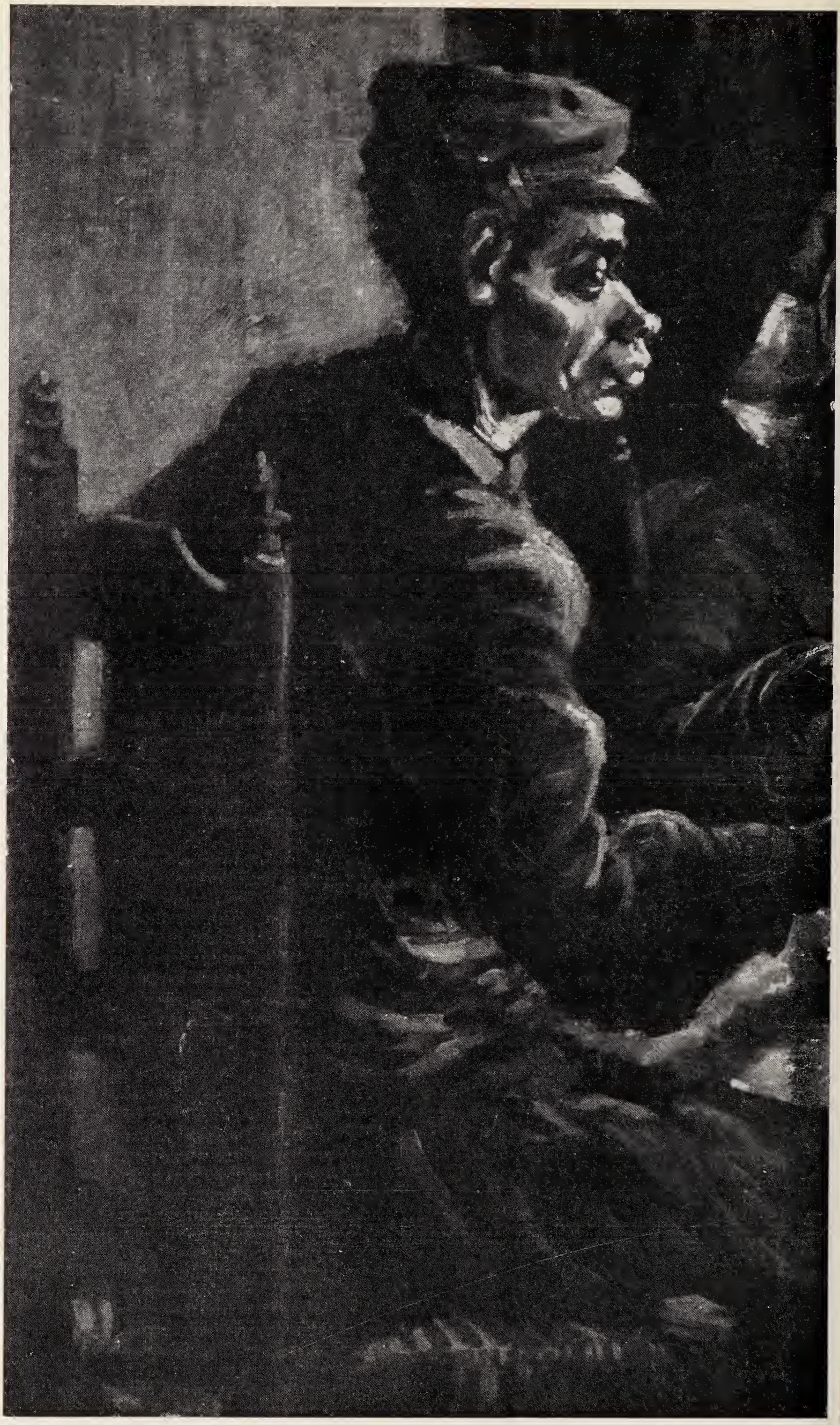
In an interesting story which he himself calls a 'fantasy', a distinguished living novelist describing the epic of a man's life and death, sketches the character of a cultivated, reasonable man, successful in his material career, a writer, happy seemingly in his relations to wife and children, ready always to take a 'sane commonsense' view of life, as he says. His death comes suddenly through an accident. He finds himself among the other dead, in Hell ; not a Hell of torment or horror, but a place where no one has power to move, to feel sensation, to desire, to love or hate. And this is a mirror of what his inner life in the world of the living has been. One of the inhabitants tells him, 'You are no more dead than before —you never were alive.' This is a 'fantasy' tale but comes very near the truth of the inner life of the individual who must disallow his own impulses and, further, fasten the yoke of authority on the necks of others.

We have seen among nations during the last ten years or so how destructive are the consequences on the character of the authoritarians and their subordinates, of the wielding of monstrous and perverted authority. A desperate attempt to escape the dreaded dangers made the mass of the subordinates into slaves, not only in the physical sense but in regard to freedom of feeling and freedom of thought. An Englishman, for some years a Lecturer in Art in a noted German university town, who returned in 1939 to this country, told me that the young men of University age had been completely deprived of power to use their own taste and feeling, owing to their antecedent 'Hitler Youth' training. When he brought before them some of the world's masterpieces (by Leonardo, Raphael, Turner, Van Gogh and other Moderns) and asked for their opinions and feelings, his class was unable to give out anything—favourable or unfavourable. They merely said : 'We prefer not to look at these pictures as the Fuehrer disapproves of them' ; or 'We know these are bad for the Fuehrer has said so.' The happenings in Germany were, of course, of abnormal

nature, but this kind of enslavement (an unconscious one) even without the abnormality of the German situation can happen to human minds.

Another kind of response to authority may be complete, unreasoned opposition. An exciting satisfaction may be derived from being 'up agin' all authority. If the educators hand on this attitude to their subordinates, a development full of conflict may arise, sometimes manifesting itself in a grudging attitude against society, or against special sections of the community, and against any kind of control. This is often called 'Freedom'. If the educator himself shares this attitude, probably an unconscious one, rationalized into various political and social theories, there is every likelihood that conflict will arise amongst his pupils, perhaps showing itself as delinquency or in some form of aggression, causing also much inner limitation.

An example of this was a very gifted young graduate, said to be of quite exceptional intellectual capacity in the Mathematical Sciences. He delighted to tell me of his triumphs in tricking, robbing, putting to confusion, anyone who in any way was in a superior position, or possessed superior attainments or personality. He admitted he felt an Ishmael—'Every man's hand is against me, and therefore I must use my hand against everyone.' It is so often the sense of utter insecurity, of standing alone, ringed about with hostile forces, that necessitates the violent opposition against a



Detail of *The Potato Eaters* by Vincent Van Gogh : Gallery Books No 17, plate 11, page 18 (Percy Lund Humphries & Co., Ltd.) *See page 98 of this issue*

fantasy of 'Authority' and it is essential for the educator to realize this if he is to help such personalities, or even ones which have the same attitude in a far less developed degree. In the case of this brilliant student, much of his violently 'anti' attitude, and his need to use any methods, however foul, to feel he was 'on top', was a legacy from his early frustrations. Some of these were real, some were felt as a consequence of his own exaggerated demands, and both caused his disappointing relationship with his parents. His difficulties arose also from his situation as an only child, and his precocious mental development. Without understanding of this development it had been impossible for his parents and educators to help him to more normality.

A third attitude to authority, perhaps one of the most difficult to deal with, is the development which denies the validity of *any* authority, not by direct opposition, but by a seeming rational and logical view-point which prevents recognition of the child's need for authority. This we sometimes see in the exponents of 'freedom' among educators, who name it 'freedom' when in reality confusion and non-confidence exists. This was well illustrated by a young boy aged about ten, who after a period in a very free school (one where no guiding principles were laid down, no expression of opinion was ever made by the head or staff) begged his parents to remove him to an 'ordinary' school as he found his 'freedom' and his obligation to act on his own honour too heavy a burden to bear.

One development from this attitude towards so-called freedom for the subordinate may be a lack of any centre from which feeling and judgment can spring; there are no values, or one value is as good as another, little continuity of emotion or relationship towards the external world and the human beings in it. This attitude is completely and disastrously expressed in many present-day state policies and in modified form in much of present-day art and intellectual theory.

MENTAL DIFFICULTIES CAUSED BY EMOTIONAL PROBLEMS

I have already said that we must not expect from the educator a specialist knowledge of Mind and its working, but we ought to ask for some understanding of this human material, especially in reference to its most dynamic developments. The significant stages should be realized in order to give some adequate environment for them.

Perhaps the stages which are least acceptable to the civilized adult are those in which we observe the primary instincts most powerfully operating—for his (the adult's) own development has too often demanded undue repression. The young child's phase of what is known as Oral primacy (the powerful urge for mouth-gratification) is shown in sucking all sorts of external objects, from the breast and parts of his own body, onwards, in kissing and biting, in his attitude towards eating. These manifestations can be disastrously handled unless one has some understanding. Guilt, excessive repression (leading often to excessive concentration and fixation or to self-denial of gratification) may result, leading to a restriction of the emotional life, and resultant aggressive colourings. The same applies—sometimes even more strongly—to the later Anal and Genital phases, resulting in fear (often disguised as disgust or contempt) of the body and its functionings, and of the emotional life linked with the bodily developments. A 'puritanism' is evolved, powerfully limiting to the adult, and therefore laying fetters on the less developed minds of his pupils.

Everyone is aware that modern men and women are often in thrall to fears and anxieties and physical disabilities which relate to general emotional and more directly sexual functioning. These create much disaster and produce much barrenness in the lives of individuals; the false standards thus set up often warp and distort human happiness. I recall the wise remark of a distinguished European psychologist now dead. In a discussion among a group of learned people, several speakers supported the view that 'easy' emotion, too readily displayed (as they judged), was a sign of an 'elementary' undiscriminating personality. The psychologist had sat silent, but now quietly interpolated: 'Maybe you are to some extent correct, my friends, but better a plantation



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somewhat wild and untidy, yet showing living growth, than a barren desert-land.'

Complex and multifarious are the developments in emotional life from the fantasies which may result from early undue restriction, and the educator must aim at some understanding in this sphere of the human mind. I pass on to glance at the developments which show themselves in a more strictly mental sphere, developments which themselves are largely the offspring of emotional situations.

We have been able by now to recognize, at least to some extent, that so-called mental difficulties may have behind them emotional problems, and clearly it is vital for the would-be educator to realize the true situation. Backwardness in general, deficiency in some special branch of knowledge, opposition to learning, confusion of mind, defective memory-power—all these may be, and mostly are to some degree, manifestations of emotional disturbance. It is useless to tackle the symptom without its predisposing cause.

The power of unconscious 'thinking' to transfer from the original images and fantasies by association of ideas to very different spheres may be illustrated by four examples.

A very intelligent young woman has always from school-days onwards found a complete inability to do anything with mathematics. She says herself that it is not a question of the difficulty of the problem, nor any misunderstanding of the particular processes involved : her *intellect* can grasp these quite well. When confronted with figures she—to use her own words—falls into a panic ; she feels dazed, almost as if she would faint, quite overwhelmed. Clearly this presents a very serious practical problem, as it has prevented her from passing certain examinations essential to her career. Through analytical search, we discovered that figures stand, on the unconscious level, for figures of a very different kind, namely the figures of her mother and father. She was brought up in a most inharmonious environment : her father and mother clashed, and the father entered into numerous sexual relations including some with maids and governesses in the house. The little girl was deprived of companionship with either parent, and surrounded by a sense of ominous mystery. In her deep disappointment at her isolation, and consequent hostile feelings, she turned her back—or rather tried to—on her parents and lived a self-contained solitary life, yet always full of curiosity which she felt to be unlawful, about those figures. What do they do together, can they join with each other, can I look and find out what they are doing ? These were the questions which the young child's unconscious mind was perpetually urged to ask, questions which involved exciting wishes and guilty fears. So *figures* became a dynamic factor causing conflict, and the guilt-complex was dealt with by a 'black-out', as it might be termed. She must see nothing, know nothing, hear nothing—hence her panic and dazed condition. I am glad to say she is now working for an advanced degree which involves a considerable amount of mathematical work, and though not *good* with figures (she must work specially hard at them to make up for lost years) she no longer suffers from panics.

I turn to another example in connection with a child's development. A quick-minded, well-developed boy of eight, also coming from a cultivated environment, could not deal with the subject of geography, even of a quite elementary kind. He complained of his geography teacher, at first saying she was so stupid that he could not understand her and then that it was too difficult for him, though he was doing work above the average in his other subjects. The parents realized that there was inhibition at work, and brought him for analytic treatment. At first he got no further with the geography problem, but, becoming very friendly with the analyst, he said one day spontaneously : 'Why doesn't she tell things I want to know—I don't care about rivers and mountains and lakes.' When asked what he *did* want to know, he replied with some hesitation, 'About people'. When asked what about people ? Does your teacher never speak of peoples ?—he asked, 'Only *silly* things—where they live, what they eat, and about their work.' From this the analyst guessed that what he really wanted to know about was the sexual life of 'people'—in other words of his own parents. The withholding of

such knowledge by the teacher linked up also with his parents' very drastic silence on any hint of such matters, and suppression of any emotional demonstrations in the presence of the child.

So the analyst found a simple book dealing with customs of primitive peoples, with some allusion to sexual ones—enough to give the child a feeling that he was not shut out from all these matters of such cardinal importance to himself. After that he began to bring out some of his fantasies about his parents, his frustration and anger. He was promised that if he would work at his geography, from which he would learn a great part of the people's lives and loves, he should a little later have another book, telling him more about things which he would not at present understand and so would be muddled in his mind. The teacher also was approached to see if she could give rather more freedom to curiosity. Such a treatment may seem risky to some—both parents and teachers. But we must be willing to take risks, and I have often found that rather too much knowledge is less dangerous than too little, which creates resentment and often guilt in the child's mind. But the knowledge must be given by an adult in affectionate relation to the child, one whom he can trust to have no axe to grind.

Another instance is one of apparent backwardness in speech —a semi-stammering and a confusion in the words which did get expressed. This was no physiological problem—in most such cases which we investigate we find it is a psychological difficulty. To the hesitant speaker in question, *words* unconsciously meant the revelation of his guilty personality. (The guilt connected with his unconscious desires towards his mother in childhood and his consequent hostility towards his father and to other men). So words must be held back or become confused through conflict of feeling. It was possible to clear the matter up through a personal analysis.

The last illustration I have space for is that of a child, a girl of eleven years, who read continuously any and every book or paper she could lay hands on, refusing to take any part in domestic matters and hardly any even in pleasurable social doings. There was no doubt that it was an obsessional reading, very destructive to her mental development and to her emotional life. The reading was revealed through analytical treatment to be a transformed form of masturbation, accompanied by strong guilt feeling, which gave rise in consciousness to hostile feeling towards those whom she felt were her condemners, that is to her parents and other adults. As a consequence of guilt and revenge-wishes, she isolated herself from affectionate relationships, and sought in reading a barrier (and a disguised gratification) for her unlawful wishes and also for her hostile feelings.

It may be asked, how is the educator to deal with such problems? Certainly he cannot do so directly, lacking expert knowledge, but he can be given some idea of what may be the things to look for. Then if it seems likely that there is some psychological problem in question, the expert must be consulted. For this, every group of schools in an area should have attached a consultant psychologist. Above all the training system for teachers needs to be changed.

The training colleges devote a large proportion of the students' time to the study of subjects—the college in fact being turned into a kind of sixth form of a high school. Would it not be possible to raise the entrance standards of students so that at college all their time could be devoted to the study of psychology and method and their application to practical work? This would give opportunity for the students to get an insight into the development and workings of the human personality, and so give the educator a new approach.

Lest it should seem that in this article that I am making adverse criticism of the educators, I hasten to state that my intention is quite the contrary. Those who carry out the work of education, sometimes in most difficult and even painful conditions, seem to me to be among the most valuable, sincere, and often heroic citizens in the community. I am wishing to indicate how they may avoid a great deal of wasted effort and labour, which deprive them and those they contact, of valuable rewards in human development.

Perhaps I can sum up in words from one of the best-known books in the world: 'Get Wisdom, my son, get Wisdom and so increase life.'

Many readers of *The New Era* will be pleased to hear that **Painting and Personality: A Study of Young Children** by Rose H. Alschuler and La Berta Weiss Hattwick, which was reviewed by Dr. Susan Isaacs in our September-October, 1947, issue, can now be obtained in England, price 55/- for the two volumes, from Cambridge University Press, Ltd., 200 Euston Road, London, N.W.1.

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Maurice Feild

BEFORE estimating the value of this series of books[1] it might be as well to consider the aims of devoting some time in schools to the history of painting. If painting is regarded as one of many visual arts, some time must be spared for it in any history of art ; it then becomes one of the aids to that general visual awareness which is so painfully lacking in our life to-day, especially where man-made things are concerned ; it is, however, no more necessarily helpful than, for instance, the study of garden design, cotton frocks or home decoration—approaches more likely at first to encourage this awareness. If, on the other hand, painting is regarded alongside literature and music as the visual expression of the spirit of an age or of the life of a great person, then it may be that the study of it will bring about a growth of the spirit which is the cause of that intense enjoyment known as the aesthetic emotion. If the appreciation of great literature and music is more widespread in this country than the appreciation of great painting, it may not be so much due to innate qualities of mind as to the facilities in education : literature of all the arts is the easiest to bring before a wide public, and music demands continual re-making, which is the best way to receive its full significance. The question of painting is more difficult ; some practice, if not essential, is at least very desirable, and time is limited. The effort to make pictures continually, with scant reference to the past, puts too great a strain on the majority of young people ; what is necessary is something more equivalent to the singing with interpretation of a song composed by someone else, and the only equivalent possible is the intelligent study by drawing or painting of the works of chosen masters : this places the burden of the creative process on one side for the time being and allows of the joy of re-creating in the mind the work of another ; and this is the way the majority of artists themselves have worked.

In the history of painting until recently too much emphasis has been laid upon short lives of many artists, upon their names and dates, and the mere recognition of one or two paintings by each. Few painters can memorize a picture completely, even if that were necessarily desirable, but the essential big forms can be grasped, and after studying a picture in this way there is always a heightened enjoyment the next time it is seen. The making of a thorough study of a picture in all its aspects, however, has been very difficult for teachers unless they are fortunate enough to possess a large and valuable library, and even then it is not easy, and there is no doubt that the Editor of the *Gallery Books* is fully justified in claiming that 'the student of art history will find gathered here material for study not otherwise easily accessible.' Each book contains a short essay, a reproduction of the whole picture, and between fifteen and twenty details and other relevant illustrations : the price is very moderate and might be reduced still further if the demand, which is already very considerable, increases. Some of these books may be of more value than others to particular teachers : there are several which appeal to children such as *Uccello—The Rout of San Romano* : many appeal to the fourteen to sixteen age groups and upwards, especially if they are related to work already in progress. Perhaps the most useful might be the following : *Botticelli—The Nativity, El Greco—The Purification of the Temple, Rubens—The Chateau de Steen, Vermeer—Lady at the Virginals, Watteau—Les Charmes de la Vie, Constable—The Hay Wain, Renoir—Les Parapluies, Van Gogh—The Potato Eaters,* and *Seurat—Une Baignade Asnières.* All these, except the *Vermeer* which is in the King's collection and the *Van Gogh,* are in public collections in London and so the originals can be seen by many.

There are many very fine details in all these pictures and the large-scale photographs of the details reveal the artist's handling, and so they look more like living things—more like the originals than small-scale reproductions of the whole of large pictures. For instance we might take the expressive use of outline made by *Botticelli,* derived from *fresco* technique, or the comparison between *Rubens* and *Constable—Neil Maclaren's* essay on *Rubens* ends with a quotation from *Constable* with reference to his landscape painting, and the resemblances between *The Chateau de Steen* and *The Hay Wain* are certainly remarkable. We might notice *Renoir's* desire to make full use of impressionism without setting aside the expressive line, or the more complete reconciliation made by *Seurat.* With reference to the two latest additions, *Jan Gossaert's The Adoration of the Kings* is mainly interesting for the sidelight it throws on the influence of the Italian Renaissance on Flanders at the beginning of the sixteenth century. For those who know *Van Gogh's* later paintings and the tragic stories connected with his illness better than his earlier work, *The Potato Eaters* will be of outstanding interest and value ; here we find *Van Gogh* a strong intellectual leader as well as a great artist in the Holland of his day—a man who could see the virtues in man and the weaknesses in society, and forge a link with an older and more vital tradition. There are some well-chosen quotations from his letters : of this picture he writes, 'I have tried to make it clear how those people, eating their potatoes under the lamplight, have dug the earth with those very hands they put in the dish, and so it speaks of manual labour and how they have honestly earned their food. I have wanted to give the impression of quite a different way of living than that of us civilized people. Therefore I am not at all anxious for everyone to like it or admire it at once . . . . it would be wrong, I think, to give a peasant picture a certain conventional smoothness.'

There is much in all these books,

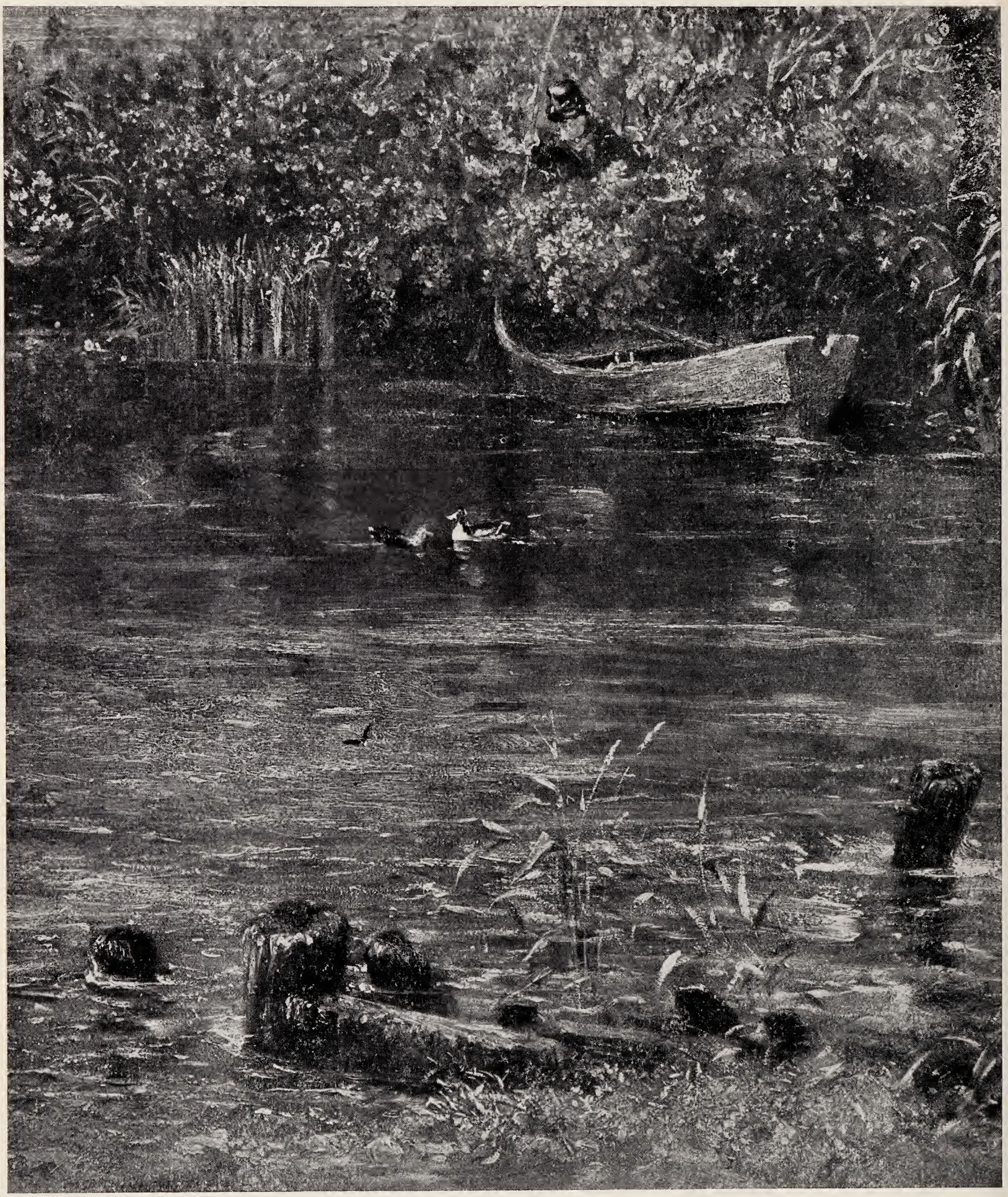
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[1] *Gallery Books. Nos. 1–19.* Edited by Paul Wengraf (Lund Humphries, 4/6 each). Essays on well-known masterpieces of Paintings, illustrated, with from 15-20 black-and-white reproductions.



Detail of *The Wilton Diptych*, Gallery Books No. 16, page 15, plate 8 (Percy Lund Humphries & Co., Ltd.)

r more than one would imagine in such slim vol-mes, and they are very interesting in relation to ach other. There is much also outside the range of most young minds but for the teacher who can make his own selection from each, there is not one that will not soon rouse a lively interest.



Detail of *The Hay Wain* by John Constable. Gallery Books No. 5, page 23, plate 15

This and the two preceding blocks kindly lent by the publishers, Messrs. Percy Lund Humphries & Co., Ltd.

The Child as an Individual: Conformity versus Variation and Self-Expression[1]

Carleton Washburne

Director of U.S. Information Services in North Italy; Director of Education in Italy, 1944-46, and formerly Superintendent, Winnetka Schools, Illinois

THE very atmosphere of the traditional schoolroom, with its fixed rows of rigid desks, all alike, implied uniformity. All children in a classroom were assigned the same lessons; all received the same explanation of the assignment; all silently studied the assignment for the same length of time; all were expected, during the recitation period, to give back to the teacher in the presence of their fellows, what the textbook had said. And all were graded according to how well they succeeded in conforming to this requirement. Even when an essentially creative subject like art was introduced into the curriculum, it consisted of copying somebody else's pictures in a drawing book, or imitating by one's drawing the cylinder and cube on the teacher's desk, or the fruit in a bowl on the table. It was purely imitative; and presumably the ideal, never of course attained, was for all children to produce with photographic accuracy a picture of the same thing.

No wonder many a child loathed school and looked with suspicion on the docile teacher's pet who conformed and liked conforming.

The desire to have all people conform to a pattern is a recurrent phenomenon in human affairs. We find it only just beneath the surface of the vaunted freedom of a civilized democratic state. In the abstract we recognize that variation is the sole means of achieving growth and progress. And in the field of physical invention the western world has gradually reached the point of actually acclaiming a certain amount of invention—but not too much. Even in the realm of ideas, when everything is safe and running smoothly, one may tentatively protrude one's head from the shell of conformity, look around and, if all is propitious, move forward with a turtle-like waddle. But at the first sign of danger one must draw back into conformity.

We boast of freedom of thought in democratic states. But let any emergency or emotional tension arise and we begin to put scathing labels on those who do not believe our way of thinking—they are 'fascists' if we are liberal, they are 'red' if we are conservative; they are 'atheists' if we are religious, they are 'religious fanatics' if the church is distasteful to us; they are 'educational reactionaries' if we are progressive, they are 'faddists and educational radicals' if we like to move more slowly. And this name-calling is often followed by direct action if the emergency and tension increase. We begin to insist upon conformity with as much intolerance and cruelty as did our witch-burning ancestors.

Nevertheless, from the amoeba pushing out its pseudopodia and the vine feeling its way with reaching tendrils, to a Columbus, a Galileo, a Lindbergh or an Einstein, progress has come only through change of form, through experiment, through initiative.

Conformity in Progressive Schools and Homes

Progressive schools to-day supposedly recognize the value of individuality and turn away from insistence on conformity. The child is allowed great freedom of expression in the arts and in language, much freedom in social relations. Yet for the old conformity a new, more subtle conformity is often substituted. Instead of demanding that every child sit still, keep quiet and do as he is told, the progressive school tends to insist that he conform to the pattern of the 'well-rounded person'—a far broader pattern with far more room for variation in forms of expression, but inclusive of much more of the child's life.

A wise psychiatrist, Temple Burling, has said: 'The very fact that the progressive school is so much more concerned about the total child than was the traditional school makes for the possibility that progressive measures, administered by a teacher who has repressive goals at heart, will result in demands for more thoroughgoing conformity than did the old school. The old school, though it did, at least at times, hammer away pretty ruthlessly at the child as long as he was in the classroom, then flung him out on the playground and the village street and forgot about him until the next day.

'Another danger is the fact that progressive techniques, and I think particularly the techniques of working on behaviour that have been contributed by mental hygiene, are actually much more effective restraints and even chains and prison walls than the rod and precept of the traditional schools and traditional homes. I have said to parents that a child in a home where the parents have traditional goals is better off if those parents have also only traditional methods in dealing with the child, than he is in a home where the parents have the ideals of traditional parenthood but have acquired the techniques of progressive child-training; for it is much easier to rebel against a father who licks you when you don't agree with him than against one who loves you all the more. The progressive parents and the progressive teacher have constantly to guard against using the iron hand in the velvet glove.

'It all boils down to the fact that you can't give children freedom simply by following the rules of freedom. You can give it to them only by genuinely wishing them to be free. And where that real desire existed, teachers gave freedom to their children in spite of screwed-down desks and fixed recitations and all of that. In my pessimistic moods I sometimes feel that there is such a widespread desire to compel all people to conform that mental hygiene has made a mistake in offering the

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1 Extract, by kind permission of both author and publishers, from *A Living Philosophy of Education*: Carleton Washburne; John Day Company, New York. An extract on 'The Child as an Individual: Mental and Emotional Well-being' appeared in our April issue, when we much regret the mis-spelling of Dr. Washburne's name.—ED.

world its more subtle and powerful techniques of dealing with human nature.'

Against this urge to conformity we must continuously struggle. The educative process should consist from the beginning, in helping each child to realize his own individual potentialities. Every teacher will admit intellectually that these potentialities differ for every child, but teachers and parents alike act as if a more or less common pattern should be set and the children forced into that pattern. We like, for example, to think of a well-rounded individual, who is as good as the average or better in athletics, in handicrafts, in art, in music, in literature and in academic pursuits. Most parents and teachers consciously or unconsciously have this goal at the back of their minds and are disappointed if the child fails to reach it.

Value of Variation

Why should the child reach this goal, conform to this pattern ? Were the aim realizable—which, of course, it is not—there would be a monotone, uniform, static culture. It is not the well-rounded individual we want, but the fully developed individual—developed along his own natural lines.

By natural I mean in accordance with the nature of the individual child as he is when we first begin a conscious process of education. This nature is partly his inborn biological constellation of capacities and trends, and partly the result of the environmental forces which have acted upon him since birth. Most of the environmental forces have not been planned—they fortunately have not been organized with the purpose of moulding him into any preconceived type of individual. They and the child's innate tendencies have interacted to make him what he is—an individual.

Such a child enters our nursery school at two or three, or our kindergarten at four or five, or our first grade at six, already an individual human being with what might almost be called an entelechy for what he may become. As a growing sapling reaches towards the light and spreads out its branches and leaves to receive it, so the growing child reaches towards the fulfilment of his potentialities. The sapling may bend out of the way of an overhanging branch of a large tree, it may stretch its trunk up to get beyond shade, it may stretch its branches primarily to the west to avoid shadows on the east. It adjusts itself to its surroundings and is greatly modified in its form by its environment, but it persistently moves towards the fulfilment of its potentialities. The nature-loving gardener does not force the tree into some artificial form, but studies what is needed to help it to become most completely itself. So the wise educator should study and supply the needs of the growing child.

Discovering the Individual's Needs and Potentialities

But what are a particular child's needs ? What are his special interests ? What is he apparently striving to become ? And how can we help him to become what his nature is urging him to become in a way that is satisfying at once to him and to the society of his fellow individuals, also striving to realize their own possibilities ?

We have to proceed by trial and error. No teacher is gifted with the intuitive insight that enables her to know exactly what is best for the individual. Certain general needs are common to all children and these the teacher can seek to satisfy as already indicated ; but when it comes to satisfying the specific needs of the individual, the teacher—and the parent—has to feel her way. The child is really the teacher, the parent or the member of the school staff is the learner. One has to use a technique not unlike that which Dr. Clara M. Davis used a few years ago in determining what foods a young child needed. Let me describe her experiment briefly, because it has important educational implications.

A group of fifteen children, all taken at weaning age, were kept together in a home for periods of six months to four and a half years under constant and scientific supervision. At meal time a tray was placed before each child, on which a wide variety of foods was displayed. There would be perhaps a dozen or fifteen small dishes each containing one simple food, undisguised by seasoning or by mixture with other food. There would not, for example, be a custard where the egg was disguised by the milk and the sugar, but there would be milk, both sweet and curdled ; and there would be a hard-boiled egg, each in a separate dish. There would be a dish of salt, one each of various vegetables ; there would be ground raw beef and cooked beef ; and so on. The very young child (nine or ten months old) would at the beginning make random movements of his hand and accidentally point at some dish. Instantly the attendant would offer him a spoonful of what was in that dish. Before long the child knew that pointing towards a dish resulted in his being offered some of it to eat. Before long he learned what each dish contained. The dishes were varied somewhat from meal to meal, but there were only some twenty to twenty-five items altogether and a dozen or more of these in different arrangements appeared at each mealtime. The attendant continually rearranged the dishes for the younger children so that a child would not select because of position, but because of a direct desire for a particular kind of food. The child could eat as much or as little of any food as he wished. As soon as a dish became empty it was refilled. The child was allowed to gorge himself exclusively on one dish, without receiving the slightest indication of disapproval.

The results were striking. The children were as healthy and fine a little crew as one could ever wish to see. Those who came in with rickets cured themselves. The children had almost no sickness, but when attacked by a cold would automatically regulate their own diet. Their choice sometimes amazed the observer—one youngster I remember used to go on periodic hard-boiled egg jags. He would begin with one hard-boiled egg at a meal, gradually work up to two, three, four, five until he was eating nine at one sitting. Then the number would gradually decline to one or two a day. At any one meal a child did not balance his diet at all, but over a period of time each child did take a variety of foods and give himself the balance that he needed for his own growth.

This is an exceedingly brief and inadequate description of a long, careful, scientific experiment, a description of which will be published by Dr. Davis shortly. It serves, however, to illustrate the difference between studying the child's needs, setting before him the things which he may want, and letting him work out his own salvation, *versus* the careful planning of each meal and the insistence that the child eat what the parent thinks is good for him.

Notice that the environment was controlled. The child was not given a chance to eat candy between meals. Foods were offered to him unmixed ; so he would take what he really wanted without having to take other foods which, at the usual table, might be combined with it.

The educational analogy is that we teachers should give opportunities to the children for exploring all sorts of possibilities in themselves and in their environment. We should so organize the environment that almost any need within the child can find satisfaction. We should be concerned to satisfy the child's needs rather than to make of him an individual conforming to a particular pattern.

Ultimate Needs versus Momentary Wishes

The matter, however, is not so simple as it may sound. Part of the child's need is ultimately to find his work in the world and to be able to do it in such a way as to earn his living. Part of his need is for the security that comes from a reasonable amount of the approbation of his fellows. Sometimes the thing the child wants at the moment may be, without his realizing it, inhibitive of something he wants much more in the long run. My momentary desire as I write this paragraph is to continue writing rather than to go and have a dentist painfully bore into one of my teeth which, though it does not bother me yet, needs attention. But were I to accede to my impulse, I would sacrifice the greater desire of having my teeth in good condition and avoiding a toothache. Momentary impulses may be shortsighted and the teacher or parent may need to do considerable guiding and, at times, even exert authority for the sake of helping a child to the satisfaction of ultimate needs at the expense of temporary immediate satisfaction. *But it must be the child's own ultimate needs and not the parents' or teachers' preconceived notions that determine the goal.*

The implications of Dr. Davis's experiment must not be carried to an extreme in the educative process. The general environment is not so simple as the food set before the child. The child has no inborn instinct to guide him through the mazes of our intricate, artificial, industrial civilization, as he does to guide him in the selection of foods from simple ones which have been in the racial experience for hundreds of generations. Our problem of discovering a child's needs and potentialities and guiding him to their fulfilment, is a difficult and complicated one, to be approached with humility and constant adjustment.

Happiness a Criterion

How are we to know whether or not we are really helping the child to self-expression, to the development of his individual potentialities, to the satisfaction of his own particular needs ? If we are to use a trial-and-error method, how are we to know when we are in error ? Our gauge is the happiness of the child—not his momentary happiness but his general happiness. A child may be momentarily unhappy because he has to go to bed at a certain hour ; yet he will be more unhappy if he does not get needed rest. He may be momentarily unhappy because he has to go to school when he would rather be free to continue his spontaneous play. Yet in the long run he will be very unhappy in our culture if he has not had the advantages of schooling. But if the child continues to dislike his school and his teacher, if he dislikes a particular subject over a period of time, if in his behaviour he is rebellious or lazy or over-aggressive, if he is persistently inattentive, we may be sure that he is not happy in the activities we are providing and therefore we may be sure that somehow or other we are failing to satisfy his inherent needs. The trouble may be in the way we are attempting to satisfy him, just as a hungry person may be repelled by an unappetisingly prepared mess, which nevertheless contains nutriment which he needs. We may be choosing the wrong moment to put certain things before him—he may not yet be sufficiently mature for a particular unit of activity or learning. Or it may be that we are trying to make him take something which he does not need for his own growth and development.

It is by constantly watching the child's own reactions, by varying our environment and the opportunities afforded the child, that we gradually discover, and what is more important, help the child discover, what kind of a human being he is potentially and how his potentialities can be developed in harmony with the society in which he lives.

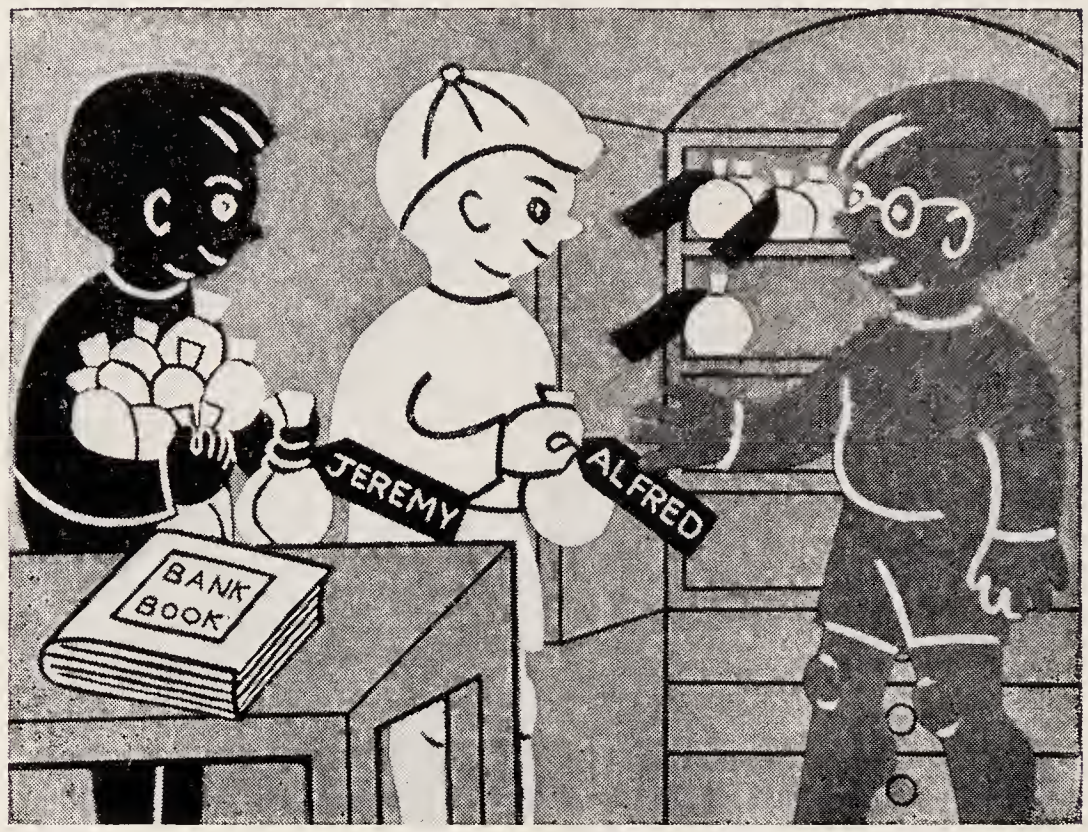
The developing and fostering of each individual's variant interests and abilities has a definite psychological value, it contributes to the individual's wholesome choice of leisure activities, it makes possible a wise choice of vocation, and it assures social diversity and growth. It is the recognition of this significance of developing the individuality of the child that has led many progressive schools to be called 'child-centred'. Ideally, they look to the individual child himself for inspiration and information as to the kind of school programme which will be most desirable and most effective.

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Book Reviews

Comparative Education

The interest and value of comparative education lies not so much in comparing the different problems that different countries have to solve as in comparing their different ways of attempting to solve the same problems. For this task the *Year Book of Education* 1948[1] is a stimulating reference book, put together from the contributions of experts in four continents and twenty-seven countries. Large as the work is, it deals only with the English-speaking peoples and Europe.

What can be called the common problems of these different nations to-day? Let us consider the more obvious ones in three groups.

(1) *Problems concerning the vast extension of educational facilities which are being planned in all countries without exception.* The problems of quantity alone are enormous. More pupils at all ages means more teachers, more buildings and more materials. The total demand for education by the masses of the people has in this century reached an unheard-of peak. We in Great Britain think of increased numbers in hundreds of thousands while in the U.S.S.R. they think in millions. Most revealing information is given in the article on the U.S.S.R. by Professor Medynsky. The increase of school pupils of all ages during 1946-7 was more than 3 million, and, in spite of the prodigious quantitative efforts the Soviet Union have made over a long period, only the primary school (ages 7 to 11) is compulsory everywhere, and secondary education is principally found in the cities.

(2) *Problems concerning the demand for equal educational opportunity.* These involve class conflict, non-state schools, and the religious question; and have focussed into the demand for the 'common school', with the abolition of financial and class privileges at all levels.

(3) *Problems concerning the relation of education to society*, which means the adjustment of the individual to the social and political trends of the community in which he lives. We all believe in education for citizenship, but what does this mean in the different countries of Europe?

Do the countries of Eastern and Western Europe approach these problems from points of view so different that they cannot be reconciled? That is perhaps the chief question which worries us all and on which the editors of the Year Book adopt a very hopeful attitude. 'Both parts of Europe', they say at the end of Chapter 1, 'attempt to realize the same goal of an ideal democracy'. And in the introduction to the Section on Eastern Europe they conclude, 'The present opposition between the Western and Eastern parts of Europe is temporary and illusory. Fundamentally their educational problems are similar, and the proposed reforms, as well as those already realized, are based on the same principles . . .'

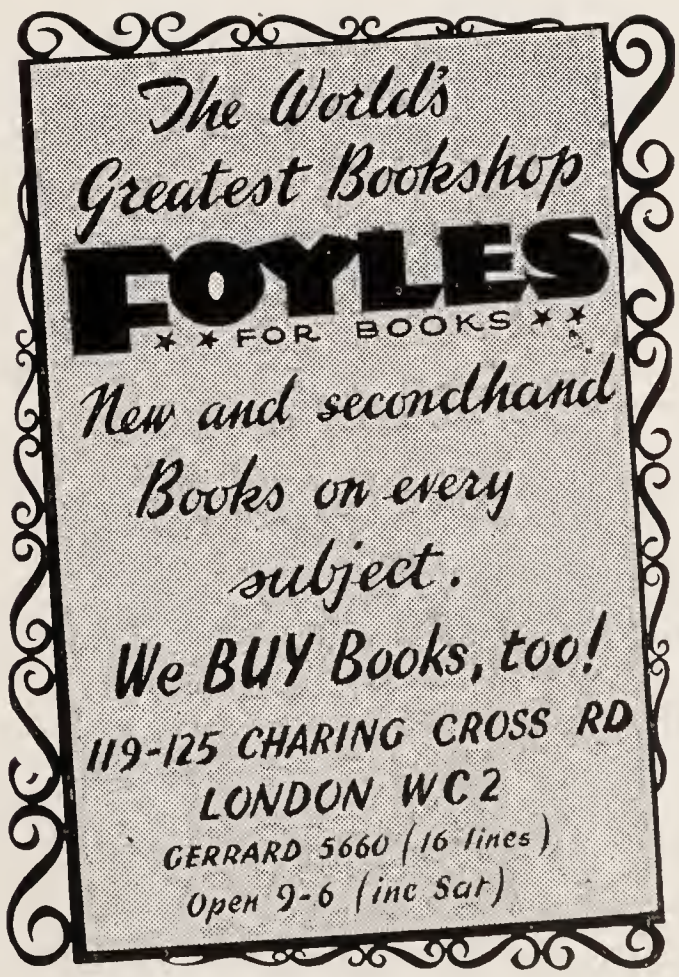
That the problems are similar we have agreed. But are the proposed or realized reforms all 'based on the same principles'? On this question we can get some help from the long chapter on the Slavonic countries by Professor Sergius Hessen, of Lodz. He makes it quite clear that the new 'people's democracies' of Eastern Europe are not the same as the liberal democracies of the West. There is no space to go into the differences in theory, but how do they affect the solution of the problems outlined above? Both sides will be agreed on the need and desirability of extending education of *some kind* to all. It is worth noting that the first sign of the Nazi occupation was the restriction of education to those fit to be a superior race, whereas the Slavonic 'people's democracies', as also the Soviet Union, insist on the widest possible educational facilities as one of the fundamental rights of all citizens. No one can therefore object that the Communists do not offer, on principle, education for all; the objection, if any, will be that it is too state-controlled and of the wrong kind.

On equality of opportunity the Slavs go the whole hog. The complete democratization of education is the aim. Private schools and religious schools are not allowed (except some in Poland) and education is solely the task of the State. (This also holds in the Russian Zone of Germany.) The unhealthy class structure is to be totally abolished, and the common school reign supreme.[2]

Eastern Europe believes in education for citizenship and so do we. But is there no difference in principle between what we teach in the West and 'consciously developing in the pupils a democratic ideology' (Poland), or bringing up 'staunch citizens of the Socialist State' with the 'correct trend' and 'the love of the Soviet Homeland' or 'the committee for political education of the pupils' in every school of Bulgaria? We can go on believing that political differences may ultimately be resolved, but can we be so naive as Professor Hessen whose last sentence reads: 'It is much to be hoped that in the field of education, too, there will be no closed Slavonic block—just as there is none in politics'? What, none? Oh Sergius!

Of course we must also hope there will be no such thing as a closed Western block, with our Marshall Plan and our Western Union. We must naturally try to agree among ourselves about aims, and the many stimulating articles of the Year Book reveal sharp divisions on religious and moral no less than on political questions among the Western nations. An eloquent tribute is paid by the editors to France, still 'La Grande Nation', but no country is more disturbed by internal tension and instability. Unity, then, in the West by all means, but we have also the practical task of understanding and co-operating with the other side.

The British Commonwealth and the U.S.A. are equally involved in the regeneration of Western civilization. Yet the accounts from these quarters are strangely disappointing. Reports from the Dominions lack liveliness, and if there has been recent progress the reader is not made aware of it and is left feeling rather gloomy. Mr. Campbell, of New Zealand, writes that since 1939 'there has been little



[1] **The Year Book of Education, 1948** (Evans Brothers in association with the University of London Institute of Education), 63/-.

The Year Book was founded in 1932 by Sir Robert Evans as a learned Review of current educational thought and practice. Publication ceased during the war, and this present edition is the first for seven years. It describes the effects of the war on education and the measures of reconstruction now in hand.

[2] Professor Hessen, by the way, has some interesting things to say on the method of 'dynamic selection by differentiation' which over a long period uncovers the true abilities and faculties of the pupil. It is said to be a more 'democratic' method of selection in that it corrects the influences of an unfavourable upbringing.

change in direction and little change in that balance of social and cultural forces that ultimately determines what happens in education.' His colleagues from the other Dominions seem tacitly to agree with him. The article from the U.S.A. is full of facts but somehow uninteresting and quite uninspired. It does, however, reveal the challenge they have to meet in correcting the serious inequalities of educational provision which exist within and between the different states.

It remains to say a word on the ex-enemy countries of Central Europe which are given a Section to themselves. Nobody yet knows how far the Nazi and Fascist distortion of truth and the return to barbarism have permanently damaged the minds of the youth in these unhappy countries. Italy is recovering more quickly from the imposed ideology which did not go so deep as among the thorough and earnest German-speaking peoples. The division of Germany and Austria into Zones throws up once more the differing democratic conceptions of East and West.

The Editorial Board is to be highly praised for extracting so many articles from so many people at such a difficult time as the immediate post-war period.

Educators as well as statesman must continue to develop a new attitude of mind; an attitude which means thinking in terms of a unified world. 'The aim of Unesco', said Sir John Maude in a recent broadcast, 'is trying to make a world society grow.' The study of comparative education teaches us a lesson which sometimes we do not like to learn. It is that changes in education *alone* cannot change society. Social change depends on the total condition of communities, and on the changing habits of man. To study education is thus to study political philosophy as well, and unity will only come when a new philosophical synthesis is discovered as a foundation of the coming world society. *A. K. C. Ottaway*

England and the Modern World. *By C. Ellis, M.A., F.R.Hist.S. (Pitman and Sons. 6/6).*

This neat book sets out to give a history of England against a background of world events since 1760. It is intended for the older pupils of Modern and Technical Secondary Schools, and lays emphasis upon social and industrial progress. Political history is largely ignored throughout being, the author thinks, too confusing for children. So one is surprised to find that the only three maps contained in 307 pages are all political. (This is not cavilling: a far more profuse employment of maps would have enhanced the book's value; but they should have been maps for teaching, for study and for finding out facts). The history of the whole British Commonwealth and Empire, and of the U.S.A. is also presented in outline.

The method of presentation is thematic rather than concentric, periodic or 'all-in'.

This is good, as is also the insistence on the making of a time-chart (large) by every pupil. For this a suggested framework and materials are supplied in the first four pages.

'Severe limitation to the strictly essential' has been necessary—I quote the author—hence no reference to great writers and artists of the period. What a wealth of controversy could be set in flood by a mild query as to the nature of the 'strictly essential'! Are the poet, the artist, the musician and the architect—to say nothing of the dress-designer and the food-planner—strictly *in*essential for the purposes of the historian and the history-teacher?

Equally unsatisfactory is it to find that only passing comments on changes in the British constitution are made. Gaps amounting almost to a complete vacuum must here be filled in by the teacher, a result presumably of the aforesaid ruling-out of politics. But politics (non-party) are as essential to a formulation of history as wax is to the honeycomb.

A pleasing little Introduction, addressed to the pupil, again insists on the Time Chart (A.D. 43 to 1945) in showing the smallness, relatively, of the period under review.

The four divisions of the book are: I England, II Europe, III British Commonwealth and Empire, and IV U.S.A.

The illustrations consist, in addition to the maps previously mentioned, of four *Punch* cartoons, one Low cartoon, three development pictures (good for learning things at a glance), and a number of diagrams, very informative to those who can be so informed. Paper, print and the format of the book are very good, judged even by pre-war standards.

All the chapters are simply, brightly and well written, informing the pupil with ease, and very pleasing in their freedom from prejudice, special pleading and tendenciousness.

Few scholars could fail to be interested in the contents as narrated, and the chapters are equally suitable for silent study or for reading aloud, though less so for the purposes of reference or examination work. So far, so good: but alas, the book, like many others, is tainted by its very aims and scope. *Why* should history be differently written or purveyed for the modern or technical secondary pupil? Age for age, is the Grammar

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C. S. Green

Viewpoints. *(S.C.M. Press 2/6 each).*

No. 1. Does Christianity Make Sense? *F. A. Cockin.*

No. 3. What is the Bible? *S. H. Hooke.*

No. 5. The Christian Answer to the Problem of Evil. *J. S. Whale.*

The conversational style which the Bishop of Bristol adopts in *Does Christianity Make Sense?* may be irksome to some; his scholarship and understanding of the young adult mind are, however, apparent throughout. By simple and sound argument, he leads the inquirer through a discussion on the nature of truth and particularly of religious truth, to an examination of the 'credentials of the Christian Faith'. The claims of Christianity are stated in a bold, uncompromising manner and many questions which might arise in the reader's mind are anticipated. The book, together with the accompanying bibliography, should be a good basis for study amongst Sixth Form and University students who, confronted with the insecurity of a ramshackle civilization, seek a reasonable interpretation of life which, while offering no easy way of living or ready-made answers to baffling questions, gives enlightenment on practical problems, personal and social.

Professor Hooke's style is refreshing and he has a gift for writing objectively on religious subjects. In *What is the Bible?* he analyses clearly and concisely, for 'the English reader taking up the Bible for the first time', the broad content of this collection of writings and shows the main trend of historical events and human experience which led to the unity, sanctity and authority which is so often ascribed to the Old and New Testaments. The argument in a volume of this size is, of necessity, slight; but Professor Hooke does succeed in dispelling some of the misconceptions regarding the meaning of 'revelation' and 'inspiration' in connection with Biblical documents. For those who desire to understand whether it is tenable in the twentieth century still to regard the Bible as sacred and to some extent authoritative, he indicates the central and crucial claims on which judgments should be made. A good bibliography is given for further study.

Now, as ever, the problem of innocent suffering and of life's unaccountable catastrophes is a stumbling-block to many who would believe in an all-powerful God of Love; and *The Christian Answer to the Problem of Evil*, which is a re-issue of Dr. Whale's broadcast talks, first given in 1936, should be welcome. The value of the book lies in the obvious sincerity and intellectual integrity of the writer. He depicts clearly man's moral responsibility for moral evils within his control and shows, by emphasizing the oneness of the universe, that evils beyond man's control may be part of the one great evolutionary process; but he does not stretch reasoning to breaking-point. Throughout the book the fact that, in essence, the mystery of the existence of evil remains an intellectual mystery is re-iterated: 'neither theism nor atheism, neither philosophies nor sciences, can solve this the deepest problem for humanity.' But, finally, the writer attempts to show that the enigma is solved only in terms of life's experiences, centred in a belief that God has taken the initiative and transformed the power of evil. Whether we can join with Christians throughout the ages in this belief or not, we are confronted with thoughts which are not those of an escapist; in spite of its rather glib title this book gives us no glib answer but one worthy of further consideration and contemplation.

I cannot bring myself to disparage any book which presents, in a realistic and unsentimental way, the Christian Faith. The theology of these books is to me sound throughout and, as they are intended only as incentives to further study, they cannot be criticized for not being very profound. I did find, in all of them, the references to 'the intelligent reader' and 'hard thinking' rather trying; but this is not a bad approach to the young would-be intellectual for whom they are primarily intended. In fact, if these first issues are representative, the series should be good. I believe there is a real need for reliable books on Christian Doctrine, other than theological theses or pious discourses.

Peggie Hunt

Testing Results in the Infant School. *D. E. M. Gardner, M.A. (Methuen, 9/6). Illustrated. Second edition, 1948.*

Those teachers who are seeking the courage to embark upon the great adventure of dynamic learning *with* their children rather than upon the safer road of formal instruction *of* their children, will derive the assurance they seek in reading this book.

Miss Gardner gives a most convincing account of the manner in which she set out to prove her belief that the most effective means of teaching in the Infant School is through the child's spontaneous interests and free activities, and that formal instruction can safely be postponed until the child's growth makes him ready and eager for it. This fact is proved beyond doubt in the present study and serves to re-affirm the experience of many teachers who have used free activity methods at different age levels.

In our present system of education, too much emphasis has been laid upon the necessity to show definite evidence of the child's progress in formal subjects at prescribed intervals. This can only be achieved by the teacher's acting as an instructor, imposing her will on the children, in the belief that she knows better than the child what skills and knowledge he should acquire. Such a system of instruction demands uniformity, long spells of attention, curtailment of activity, much repetition, learning by heart and the need to obey instructions without question.

It should here be added that many sympathetic teachers have succeeded in training children in these attitudes to learning, and that they are accepted with a cheerful submissiveness and acquiescence on the part of a proportion of the children.

Miss Gardner considers the problem from another angle, and asks, 'What should one reasonably expect from a well-educated six, seven or eight-year-old child?' not only in terms of skills and attainments, but also in terms of concentration, consideration of others, power of persistence, careful presentation of work, and a ready acceptance and appreciation of the value of formal subjects as a means to an end.

Since these qualities are fundamental in all education, it was thought essential to investigate the effects on them of education based on both play methods and formal instruction. Tests were devised to investigate these qualities of character and personality, as well as the formal subjects, drawing and physical training. Infinite care was exercised in the selection of five pairs of suitable schools, representative of different economic groups, in charge of sympathetic and co-operative staff, whether using formal or play methods. Groups of twenty children, closely paired for age, intelligence and social background, were selected for the study, which was carried on through a period of three years. The results of the investigation are striking, and leave the reader in little doubt as to the effectiveness of an informal approach to learning, convinced, in fact, that children acquire skills as a result of creative thinking.

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J. Cornish-Bowden

[The first edition of this book was reviewed by E. R. Boyce in *The New Era* of July-August, 1942.—*Ed.*]

Hay Que Cambiar de Educacion. *Robert Dottrens (Kapeluzs y Cia. Buenos Aires, 1947. Biblioteca de Cultura Pedagogica, IV).*

South America is to be congratulated on producing the first translation of Robert Dottrens' admirable book *Education et Démocratie* (Neuchatel, 1946) which appears under the title *Hay Que Cambiar de Educacion.* Professor Dottrens, who is a member of the Bureau International d'Education and runs the experimental school of Mail, is unusually well qualified as thinker and man of action to point the way towards a humanistic renascence through a recognition of the principles of New Education.

The three parts of the book correspond with the threefold mission of the educator—knowledge, experimentation and service. First the author analyses the education of the traditionalists, which looks back to the past, and compares it with the New Education, orientated towards the future. Although he makes a mistake in trying to separate education from political conditions, he realizes that a proper educational system is only possible in a true democracy. Good education, says Dottrens, is not a matter of knowledge, but of capacity ; it consists in helping the pupil to acquire a method of work and a cultural background.

In the second section the author apportions responsibility for our present shortcomings berween the general public, politicians, parents and teachers.

The third part of the book is a well-documented critical survey of practical methods and organization. Lastly, Dottrens examines the qualifications of the ideal teacher. He should be a man of great understanding and outstanding gifts, with a university training and a full realization of his responsibilities towards the community. He is really a research worker, and should be required to furnish a record of original research in his own field before being admitted to full professional status. In Switzerland and the United States this is already done.

In a passing reference to Spain, Dottrens quotes Franco's published intention of establishing Chairs of Experimental Education at each of his universities. Such paper projects should not be taken too seriously. Spain has never been rich in educational experts, and certainly could not provide the necessary men to make the scheme a reality ; in fact, it is only functioning in one university, that of Madrid.

The book is carefully printed and contains an excellent preface by Professor Clotilde Guillen de Rezzano.

Julian Caparrós

Three Books in German. *Alfred Lichtwark und die Kunsterziehungsbewegung in Hamburg. (Julius Gebhard. Hoffmann und Campe Verlag, Hamburg.)*

This is an objective account of the personality of Alfred Lichtwark, one of the first school reformers in Germany. His work, especially as director of the 'Kunsthalle' in Hamburg (since 1886) influenced art education throughout Central Europe. He insisted on letting children draw from nature (instead of copying) which was revolutionary for his time. In his activity in adult education he owed much to Ruskin. Hamburg was a fertile ground for various reasons, for instance a body of enterprising teachers. One of them was Carl Goetze, who came to Vienna around 1900 to vist Cizek. Every teacher in Germany knew Lichtwark's name thanks to his successful fight for good literature for children and adolescents. His principle, 'Vom Kinde aus' became an almost sacred, universally adopted principle. It is interesting to read in this comprehensive work of Lichtwark's activities in town planning. He was a good German. May his spirit prevail !

Der Zeichenunterricht in der Volksschule. *(Jakob Weidmann. Verlag H. R. Sauerländer & Co. Aarau, Switzerland.)*

The author of this book is director of the International Museum of children's drawings at the Pestalozzianum in Zürich, a unique collection of children's works of many countries. In his recent book he gives valuable advice to teachers on 'how to do it', including a long list of subjects for the first to the ninth school year. Occasionally less free than the work of many English art teachers, yet it is an important contribution to Child Art, and it shows what the best Swiss teachers aim at. The reproductions are excellent.

Die Kinder aus No. 67. Die Odyssee einer Jugend. *(Lisa Tetzner. Verlag H. R. Sauerländer & Co., Aarau, Switzerland.)*

Many members of the N.E.F. who attended the Locarno Conference heard Lisa Tetzner, the 'Märlesbaas' (story teller) relating fairy tales of many countries quite amazingly well. It sounded as if she were herself making up the immortal stories. But Lisa Tetzner is not only an authority

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on fairy tales (her book on fairy tales of the world's literatures became a classic between the two wars), but she also wrote a series of books for children and youth which have the quality of Selma Lagerlöf's 'Nyls Holgerson'. They pass the test of any good story for children : adults find them equally thrilling. This series of nine books (each a story in itself) begins with two children in Berlin in 1932—a Polish girl and a Swiss boy. Later, French, Swedish, American, and English children join them. Let me just say that these stories, beautifully printed and illustrated, would be ideal reading matter for advanced German classes from 10 to 17 years of age. They contain a message but so delicately interwoven with an exciting 'Handlung' that classes which read them will learn German in no time. So far, 'Die Kinder aus Nummer 67' have been published not only in German, but in French, Italian, Dutch, Swedish, Danish, Norwegian, Polish, Finnish, Serb. What about an English translation ?

W. Viola.

G.B.I. Wall Charts *Revised Prices.*

Owing to the heavily increased cost of production it has been necessary to revise the prices of G.B.I. Wall Charts. From May 1st the price of *Latitude and Longitude*, *Longitude and Time*, *Refuse and Salvage* and *Sewage* will be 8/6 each. *The Rotating Globe*, Parts 1 and 2, will be 8/- each.

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Notices

A Spanish Painter at Dartington Hall *(Exhibition of the work of Señor Guillermo Bestard at the Spanish Institute, 58 Princes Gate, S.W.7.)*

Praise of one's country from foreign lips is always gratifying ; praise from a foreign painter's brush, the innately honest praise of the tool, is heart-warming indeed. Senor Bestard is sensitive to the unsensational *nuances* of the English scene, and some, especially, of his small quick sketches, might have been made by the most devoted Englishman.

He told me in his halting English that this country is, for him, full of subjects: everywhere, subjects ; . . . in the country, in the town, the parks, the streets ; so much colour ; such beautiful trees, such a quality of light. Some of this enthusiasm is due no doubt to his last ten years in Spain, where owing to war conditions he was unable to paint except by permit, the authorities requiring a notification beforehand of the exact spot to be depicted ; naturally he could not work. He came to England fifteen months ago to join his wife at Dartington Hall, and the release of his spirit is to be seen in these paintings.

One can recognize in them that state of mind known to painters, when every assemblage of objects that meets the eye gives out its essence and demands recognition. 'This town . . . !' the painter said . . . and, his English failing him, made a double gesture ; he thrust his hand forward, flat and horizontal and then upwards, in the perpendicular ; it sounds obvious on paper, but in that movement he conveyed his excitement derived from the movement of space, the relations of planes, the pull and thrust of perspective that is so concentrated and observable in the urban scene. It is not, of course, in England only, or in London, that this magic lies, but in the painter, returning to work after long and empty years.

Of the school of the Catalan painters Anglada and Mir, he had learned to think in terms of light. And it is light he paints in England ; one of his best pictures, to me, is a small sketch of a corner of Dartington Hall, No. 33. I particularly enjoyed also Nos. 4, 18, 20, 24, 33 and 35. But the woolly greenness of Devonshire, the prettiness of Kent, is hardly his *milieu* ; one would like to see what he would make of the wilder parts of Wales or the East End of London.

An agreeable by-product of the exhibition is the little Catalogue, printed at the Dartington Hall School Press by request of the children (Senor Bestard has already had one exhibition there). It is a workmanlike job, perfectly done. The chief compositor was fourteen. *R. Dawson*

Recent Educational Films *(G.B. Instructional, Ltd.)*

The more one sees of the various visual and aural aids to education the more one realizes how experimental this side of teaching still is. That there are many able and far-seeing minds at work on it is obvious ; it is obvious, too, that the whole subject is so complex and, as yet, so unexplored that their efforts rarely produce a result that is entirely satisfactory.

This is particularly true of educational films. The film companies are undoubtedly full of high endeavour ; they all state that their films are made in close consultation and co-operation with educationists ; yet again and again one has the feeling that no-one concerned has had any up-to-date experience of teaching *real* children in *real* schools. There is still too much reliance on the well-known methods of production technique and too little realization that a film to be used as a teaching aid in the classroom requires quite a different approach to its subject from one made for entertainment purposes. The tendency is to cover too much ground, with a consequent hurrying over just those details that children would most want to see. For instance, in G.B.I.'s recent *Postal Service* we are shown the baskets of letters carried along a moving belt to the sorting office and automatically diverted, according to their ultimate destinations, at appropriate points ; but no explanation of this mechanism is given other than that it depends on the action of a wooden peg rather like a clothes-peg, and the whole process

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is photographed in a dimly-lit room which may be authentic but certainly does not make for clarity. I cannot help feeling, too, that any child seeing this film would want, as I did, to see exactly *how* the franking machine post-marks our envelopes. It could all have been so much better if we had followed through what happens to *one* letter, with some close-ups and 'slow-motion' shots.

I have always felt that the use of background music in any film needs much care; in a teaching film it is out of place however well done. In *Antarctic Whalehunt* (*This Modern Age, No.* 12) the only place where the musical background seemed even remotely appropriate to the shots of icebergs and icefields was where the sound track broke down and the sonorous Mendelssohnian phrases were reduced to surrealist cracklings !

Following all this criticism, let me hasten to add that among G.B.I.'s latest issues there is one film that seems to me both good and useful as a teaching aid. This is *Elimination*, a diagrammatic study of the structure and functions of the organs by which waste and surplus substances are eliminated from the human body, made under the supervision of Professor Winifred Cullis. This description of the functions of a living organism by means of moving diagrams is something that only the film can do, and I hope G.B.I. will continue their work on these lines.

The other films shown with those I have mentioned above were: *Jamaica Problem* (*This Modern Age, No.* 14) and *Mediaeval Monastery*.

F. Peett

Summer School on 'Youth in a Planned Society'

The Education Section of the Society for Cultural Relations with the U.S.S.R. has sent particulars of their 1948 Summer School, which will be held at Bunce Court, near Faversham, Kent, from July 30th to August 13th.

It is important to remember at this time when so many factors combine to stress the differences between England and the U.S.S.R. that teachers in particular have many problems and intentions in common. The aim of this Summer School is to discuss and compare the various answers which British and Soviet teachers are giving to these questions, to study problems in a friendly atmosphere and to exchange experiences in a spirit of honest enquiry.

The cost is £6 per week and further particulars can be obtained from the Secretary, S.C.R., Education Section, 14 Kensington Square, London, W.8.

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IN HOME AND SCHOOL

EDUCATION AND HUMAN RELATIONS

Ben S. Morris

Member of the Senior Staff of the Tavistock Institute of Human Relations, and at present Chairman of its Management Committee

1. THE SCHOOL AND ITS SOCIAL RELATIONS

An Authoritarian Culture

EDUCATION may be regarded as the way in which society hands on its cultural values and patterns of behaviour. As such, it is inherently involved in the life of all social institutions—the family, the club, and the factory, as well as the school. Society has specifically created the latter institution to raise the educational process to a fully conscious level. It is therefore convenient to consider it as the centre of educational concern.

Examination of a typical school in Great Britain suggests that it has the structure and characteristics of an authoritarian rather than a democratic society. What does this mean? 'Authoritarian' and 'democratic' in this context refer rather to relationships between people than to 'political' structures. Moreover, it is important not to confuse authority with authoritarianism. The former is a necessary function in any social organisation, its character depending on both structure and relationships. On the other hand, authoritarianism implies the consistent use of positions of authority to express attitudes of dominance over others and to achieve personal power over the behaviour of others.

In most schools the word of the headmaster, or principal, is law. He tends to occupy the position of an absolute ruler, and assistant teachers have often little or no freedom to initiate schemes of their own or to participate actively in planning the life of the school. Within the ranks of the assistants there is also a hierarchy; status, salaries, and the struggle for promotion colour the whole field of relations between teachers, and between teachers and the public. As between teachers and pupils, the relation is essentially a dominance-submission one, in which information is 'given' by the teacher and accepted by the pupils. Pupil 'activity' is minimal and docility and 'order' are the criteria of behaviour. Punishment as a technique of control is much more widespread and severe than is usually admitted. In a recent Gallup Poll in this country it was found that 60 per cent. of men teachers and 45 per cent. of women teachers approved in principle of corporal punishment for both boys and girls, and advertisements for canes are still to be found in certain 'educational' journals.

In view of these facts it is scarcely surprising that the incentives used in teaching, in addition to fear, are essentially those of competition, and not of co-operation. In this way some of the hostility and anxiety aroused in pupils by authoritarian control is deflected into rivalry with their fellows. This rivalry is, of course, expressed in games and other activities. But it is also expressed in intellectual work, where it has given rise to the universal system of assessing progress and conduct by means of 'marks'. This is one among a number of reasons why examination success has become the focus of educational endeavour. It has far reaching effects, for while efficient measurement has a definite but restricted use in education, the truth is that measurements, the majority of which have been shown not even to be efficient, have come to dominate the scene with tragic results on the life of the school as a whole and with highly detrimental effects on those who tend habitually to come out top and bottom of class lists. It appears probable that the emphasis on intellectual competition in education may act as an unconscious defence against self-knowledge and awareness of the significance of relations with others. There would, in fact, seem to be a relation between authoritarianism and intellectualism in education. Of course, there are exceptions to this picture of current educational practice, and movements to modify these methods are spreading, but the democratically organized school which gives personal relations equality with knowledge is a rarity.

This rigidly stratified society of the school tends, as again might be expected, to be a segregated institution. The barriers between it and the community are high. This is true of both home-school relations and school-industry relations. Parent-teacher and teacher-employer co-operation is rare and is not actively sought to any extent by any of these groups. While the relations involved have the appearance of indifference, this conceals very real hostilities. This is demonstrated by the volume of criticism voiced by parents and employers, and by the poor status of the teaching profession in the community shown in low salaries and in the widespread tendency of teachers (particularly women teachers) to conceal their occupation when participating in normal social activities.

These tendencies towards social segregation, the heightening of barriers and the lowering of social mobility, characteristic of authoritarian societies, may be further exemplified by the prevailing approach to one of the major problems confronting the educational world at the present time. This concerns the problem of transfer of pupils from primary to secondary education.

The course of action most in favour is to select pupils (at the age of 11 or over) by intelligence and attainment tests, plus teachers' opinions, for different types of secondary education—grammar (or traditional academic), technical, and 'modern' (which in practice is often likely to be a euphemism for a school designed for the pupils of average and sub-average intelligence). It is clear that such a policy favours the increase of social segregation. In particular, it will have the effect of bringing about the more or less permanent separation from each other in early puberty of those who will later become administrators, technicians, and skilled, semi-skilled and unskilled workers. These trends suggest the birth of a new social myth —apparently based on science—as a substitute for the now discarded myth of hereditary social classes. Actually, the typological conception of personality implied by this practice bears little relationship to existing psychological knowledge.

Segregation is carried further by the custom whereby the children of the governing class are sent to boarding schools and by the traditional separation of the sexes. Of such boarding schools it may be pointed out that they not only minimise family life but also minimise community participation for this class of children. Co-educational schools in England and Wales are in a minority, although a growing one (in Scotland the pattern is predominantly a day school and co-educational one). Controversy on co-education tends to centre on the adolescent problem. What is usually ignored is that opportunity for the development of normal healthy inter-sex interests through exploratory friendships is probably desirable, as is the undoubted fact that sex segregation frequently leads to the over-stressing of homo-sexual attachments. Significant experiments are still lacking and the controversy is largely a theoretical one based on prejudice.

It will thus be seen that the typical British school is lacking in any spontaneous and fundamental unity. Social unity is normally lacking, and, where it exists, it is usually the result of an adult-imposed ritual, religious or secular. Intellectual unity is, moreover, almost entirely absent as there is no cohering purpose, other than the passing of examinations, towards which the whole of learning may be directed. Educational experience thus largely fails to operate as an integrating influence on personality development.

It may be asked what observable effects these conditions have on the lives of children. Significant pointers are, of course, to be found in the proportion of children requiring urgent treatment at Child Guidance Clinics, recently estimated—and it is believed badly under-estimated—by Blacker as about 2 per cent. of the child population, and in the very much larger proportion of backwardness and maladjustment which is uncovered by psychological surveys. While these problems have roots in early childhood in the life of the home, they are exacerbated by the emotional atmosphere and the methods of the school, and by the lack of active parent-teacher co-operation.

What is, however, ultimately more tragic and far-reaching is the ineffectiveness of education itself. In spite of the status accorded to it in words, there is, in deeds, little enthusiasm for it, either among children or adults. What is learned at school is rapidly forgotten—in many cases this is perhaps just as well—and no enduring attitude to life remains as a substitute for forgotten knowledge. Everywhere there is a feeling that 'education' is an 'alien culture' imposed from above, which has little, if any, relation to the needs of the people and the problems of life. Moreover, the pattern is continuous and tends to be sustained. From the authoritarian and intellectually rarified atmosphere of the school, children pass to the authoritarian atmosphere of factory, office, or 'higher' education. It may be suggested that there is perhaps some connection between these facts and social apathy, between the passivity of the classroom and the pursuit of passive pleasures by the majority of adult people.

The Transition from Authoritarianism to Democracy

That an account such as the above is an accurate statement of existing conditions is frequently denied by those in authority but, under pressure of ascertainable fact, this denial usually changes to a defence based on the thesis that order and discipline, imposed by adults when necessary—and this usually appears to be necessary—is essential to efficient learning, and that this is the primary business of the school. Such resistance to change is hardly surprising, since it would be unreasonable to expect those of us who are concerned with education, or teachers as a group, spontaneously to create democratic school communities while we remain authoritarian in our own personalities and the larger social matrix remains predominantly authoritarian in structure.

In a long-term programme of democratization, the re-shaping of personal relations within the family is of the highest priority. Here are to be found the roots of authoritarianism and only here can the basis of future democracy be securely laid. But while the main lines of personality development are laid in childhood, and are thus heavily culturally conditioned, it is a matter of demonstrable fact that changes toward democratic behaviour can be induced directly in authoritarian groups. The fundamental requirement for the therapy of any authoritarian community is the introduction of methods by which all its members can experience active participation in planning and ordering its life. In the typical school, club, or factory this is, of course, no easy matter. The anxieties which produce the dominance-submission relation tend con-

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tinually to break through and induce regression to authoritarian behaviour. The transition from authoritarianism to democracy will inevitably be a slow and painful process but it will gather momentum in proportion to the number of fields into which participant methods are introduced. In education, the school itself apart, the key areas are in teacher training, youth movements and clubs, adult education and in education in industry, especially in relation to the transition from school to work.

2. THE THERAPY AND UNIFICATION OF THE SCHOOL

Participation and Relations within the School

As far as the school is concerned, action research of a therapeutic kind is required, first of all, with regard to the social relations within the school. The problem is the creation of conditions which will modify practice in the direction of participation. From the standpoint of educational practice, participation is exemplified most fully in activity methods of learning in which pupils and teachers co-operate to solve problems related to the experience and interests of the pupils, within a total school organization which is democratic throughout. It is often objected that democracy cannot really be practised in schools and that when the attempt is made it is really a sham, since ultimate adult authority lurks in the background. This reveals confusion in thought. Moreover, bad examples do not prove that it cannot be done and 'democracy' is to be thought about in relation to the organization of work as well as in relation to school government. Democracy makes provision for leadership, and the critical matter in a school which attempts to be democratic is the attitude of the teacher to his rôle as a leader in learning, and whether he understands the meaning of 'progressive abdication', as a principle applied to the problems which surround his use of authority. But the ultimate answer to objectors is the experience of those who have actually attempted such experiments.

Since activity methods are to be regarded as the basis of a democratic school life, not as the whole content of that life, there is no cause for anxiety lest standards of advancement in knowledge and skill be lowered. 'Projects', if they are to be successfully carried through and integrated, demand tutorial and class work in traditional subject matter. Moreover, where specialization in traditional subjects is ultimately necessary, pupils coming to this work *via* an activity approach are known to show greater initiative and critical power and to be better able to apply their knowledge in practice than those reared on dogmatic teaching and imitative learning. Far from diminishing scholarship, the activity approach, when efficient, is likely to produce a higher standard of creative work.

The fundamental value of activity work, however, lies in the democratization of relationships which it induces. The teacher becomes a guide. Co-operative work becomes the rule rather than the exception. Nor does group work, which is fundamental, preclude 'individual' study. The two supplement one another. Moreover, it is difficult to run a school on an activity basis without affecting the interpersonal relations of teachers with each other and with the Head Master.

Rigid class-room separation disappears with the need to interchange rôles and plan work on co-operative lines, and the function of the Head Master logically becomes that of Chairman of the Staff Council.

Logic, however, does not play a dominant rôle anywhere in life, and the introduction of such changes is invariably fraught with difficulties which may, however, be very instructive. When hostility (tension) is diminished between staff and pupils it tends, as might be predicted, to increase between staff members and, to some extent also, between pupils. In 'progressive schools' it is not unknown for staff relations to be very unsatisfactory or extremely unstable. This points clearly to the need for a wider understanding of the emotional dynamics of personal relationships and for ample opportunity for 'work through' of difficulties in transition periods. Increasing public sanction for democratic experiment in schools is also likely, in the long run, to help in diminishing these difficulties.

Activity Methods and the Unity of Disciplines

It is a significant fact that activity methods which allow for the working through of personal relations in a democratic atmosphere and thus provide the basis of moral values and of social unity, also provide the only possible basis for intellectual and aesthetic unification of the traditional academic disciplines. This unification is a further therapeutic requirement. Emphasis on the adjustment of emotional relationships has no meaning apart from purposeful activity which requires knowledge and skill and which produces results providing aesthetic satisfaction. Projects demand for their solution physical, intellectual, aesthetic, and social activity.

The basis of all knowledge and skill lies in the common experience of the social and physical environment. Knowledge and skill have ultimate meaning only in relation to the solution of practical problems, whether building machines, composing music, or painting pictures. Moreover, knowledge and skill can, in principle, only be acquired through *science* conceived as a *method*. This is as true of history and of literary scholarship as it is of those subjects normally called 'sciences'. In so far as history or scholarship involve knowledge they are branches of science. In its origin and early development, the European Renaissance was largely a demonstration of this fact. Science, therefore, as knowledge, and as method, is the basis of intellectual unity. So-called 'humanistic' studies do, however, involve activities of another kind—as do 'scientific' studies, though in a less obvious way. These are appreciative and interpretative activities, dependent on those basically emotional processes which are the source of all aesthetic satisfaction.

These are empirical facts of learning. Unity of purpose in learning, intellectual and aesthetic, is based on a recognition of their truth, exemplified in practice by the devotion of activity methods to solving practical problems which are ultimately related to the needs of the whole community. Discussions regarding the 'curriculum' which are not based on these considerations and on empirical studies of actual social needs are sterile, as sterile as is the actual learning which takes place under conditions which do not permit of integration through socially relevant activity. Consideration of 'socially relevant activities' suggests that the particular 'abstractions' which produce traditional 'subjects' are not the only ones for organizing the data of experience. The main community activities of agriculture, industry, transport, distribution and dissemination of information, government, etc., are more relevant abstractions on which to base an education for the majority of children in the modern world. They are easily perceived by children, and lead directly to more fundamental ones as the need arises.

Relations Between School and Community

The therapy of the relations within the school inevitably carries over into the therapy of its relations with the community. It is impossible to transform a school into a participant democracy based on socially relevant activities without at the same time undermining its isolation from the community. Socially relevant projects demand the interpenetration of school and community and lay the foundations of vocational preparation for the pupils. The next step, of attempting to match on a large scale individual preferences with industrial requirements by the development of vocational guidance and selection, is rendered much easier. The closer integration of home and school is also inevitably facilitated by the same change in the school, although here again the therapeutic process has to be carried further by bringing parents into a functional relation with the school through offering them some direct responsibility for its welfare.

3. THE RÔLE OF THE PSYCHOLOGIST IN EDUCATION

It is perhaps scarcely surprising that at the present time the contribution which psychology has been able to make to the solution of educational problems is practically confined to three major areas. These are the study of the efficiency of different methods of teaching 'subjects', the selecting and grading of pupils, and the rescue of unhappy children. Attempts to undertake more fundamental work in connection with human relations in the schools and their effect on personality development meet with that resistance which is to be expected towards any study which threatens the status quo. The study of these resistances and of methods for their dissolution constitutes a major task for action research and reveals a new rôle for the psychologist in education.

The brief sketch which has been given of the character of our school system and of the principles on which action research should rely in seeking to modify it in the direction of democracy, gives no practical clue as to how this modification may be made. Where is it to begin? Who is to begin it? How is it to begin? What is to be the balance between project, tutorial and formal work? Should the balance differ for children of different levels of ability? At what points in an activity scheme do tutorial and formal work become imperative? How can activity schemes encompass the whole of what should be learned? What, in fact, should be learned and why? How is integration achieved in practice? Where can the techniques for this sort of work be learned and who will teach the teachers how to use them?

It is suggested that in studying these problems and helping teachers to overcome them lies an important field of development in educational research. While psychologists should have much to contribute to the details of this work, it is inevitable and indeed essential that the bulk of it should be undertaken by teachers themselves. The task of the psychologist is to act as an adviser, to be a catalyst in the transformation process. It is precisely in attempting to assume this rôle that the psychologist will encounter his fundamental problems. Sufficient experience has already been gathered to suggest that his difficulties will be of two distinct kinds. In the initial stage of securing acceptance of the new methods, the psychologist has to study and seek to resolve the resistances he will encounter. These resistances will not only concern the methods themselves, but his own entry into the field as an adviser. As a student and solvent of resistances, he will find that in accepting this rôle he himself has become the focus of tension and resistance. This is his first problem. The second kind of difficulty concerns the methods themselves, and here, although the problems will be novel, he will be on the much surer ground of dealing with the development of individual children and groups of children in relation to the organization of the material and conditions of learning.

4. HUMANIST VALUES

In the history of education there is a marked divergence between theory and practice. Erudite discussions on ultimate values and the aims of education, have coexisted with a relatively complete failure to secure these values either in school or life. In part, at any rate, this is due to the quite false assumption that a moral code, expressed in words and intellectually assimilated, is a sufficient basis for moral behaviour. In part, failure is due to a divorce between personal and social morality, both in theory and practice.

The system of values underlying the main thesis of this article is not difficult to discern. It is a simple scientific humanism, which while being sustained by a belief in the power of love, accepts the existence and power of men's destructive impulses. It denies the distinction between personal and social morality, and assumes that scientific method is an indispensible aid to the discovery of the necessary and sufficient conditions for the good life—personal and social. It does not require or accept any sanction from religion or metaphysics. It is not hostile to the former, but regards the claims of the latter as having been finally disposed of by the criticism of modern positivists, like Russell, Wittgenstein and Carnap. A metaphysical basis for values is quite strictly and literally 'non-sense'. The values of humanism have their own empirical validation writ large in human history. Through his physical science man has obtained power to destroy himself as a species. It is becoming increasingly probable that he will do so unless he can transform his society into a peaceful, democratic and co-operative one. 'Goodness', as thus defined, is as Erich Kahler has said, 'as necessary to man as is his daily bread.'

[This paper is republished from *The Journal of Social Issues*, Spring, 1947, by kind permission of author and editor.—Ed.]

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Notes on a School Community

A. A. Bloom

Headmaster of St. George-in-the-East Secondary School, Stepney, London, E.1.

THIS school opened on 1st October, 1945, with some 260 boys and girls from neighbouring schools and with 10 members of staff most of whom were unknown to each other and to me.

In the beginning was chaos. The children were drunk with a freedom they had never before experienced, and some of the 13 plus who were soon to leave school were clearly hostile. But I felt that a piecemeal approach could not work. A consciously democratic community could not be formed gradually by the removal of one taboo after another. So we began without regimentation, without corporal punishment, without competition. To many members of the staff this school pattern was new, to some of them it seemed impractical. We had many staff meetings at which I enlarged upon the school pattern and discussed with them principles underlying it. They all showed a sympathetic readiness to plan within the elastic framework of this pattern. Peaceful penetration, courage and patience have succeeded in evolving within two and a half years, a homogenous, living force.

I might add that no member has left the staff because of inability to comprehend and to become attuned to the school pattern.

The lives of our children are beset with more than the average difficulties. The neighbourhood was heavily bombed and the ruins are not helpful influences. Very many of the children live in conditions of overcrowding and in houses or tenements far from sanitary. The number of broken homes, of homes that are unhappy or where moral values are lacking is sadly large. So many of our children are 'lonely and bothered' that the school environment is—save for some of the clubs—the only place wherein they can feel wanted and secure. The school roll, moreover, comprises an unusual medley of tongues and race and colour.

In these circumstances, and because this is a secondary modern school, it was felt that emphasis would need to be laid on social capacity rather than on intelligence quotients. It must be clearly realised that, of the 11 plus age group, almost all of the children of the 'academic' type will have gone either to the grammar or to the central school. The children who attend the modern school will be those who, not shining in their primary school, must have felt inferior and, perhaps, unwanted. Many of the new entrants have come to me fearfully, saying, 'I am not much good at arithmetic.' When I have assured them that it doesn't matter at all, their faces have lit up and the tension has eased. Nor has it mattered, since most of them are 'not much good at arithmetic'. We put aside a 'standard of work' and stressed a 'standard of behaviour'—social capacity. What the child is was much more important than what the child could do. And soon the child saw that weakness in the skills was not heinous. He saw that his school environment was in all ways sympathetic and that he need have no fears, that his school was a place where he could safely thrive, where he need feel neither lonely nor bothered, and where he could always contribute something despite his academic weakness. The awareness that he was a social being who counted drove out those inhibitions engendered in the primary school, and since he is given every opportunity to acquire the tools of learning in his own way and at his own rate these skills are achieved without stress in this tensionless atmosphere. Social capacity thus is the first consideration.

I set out, therefore, to create a school community to which each child could contribute something worthwhile, and in which every child would feel secure. It would be necessary to believe in the child and in his inner drives, to provide opportunities for their expression, and to achieve a harmony between them and the reasonable demands of society. Without this harmony, an integrated personality cannot be ensured; with it, much faulty adjustment is obviated and the child becomes a social being.

The utmost freedom and encouragement are given to the child to live dynamically so that he may become conscious of his two loyalties—the one to himself, the other to his community. I believe that the concept of selflessness is one that is beyond the child (as it is beyond most adults). By his presence on this earth the individual being has a duty to himself—to make himself fit, physically, mentally and spiritually so that he can live fully, purposefully and happily. Only thus can he contribute his maximum towards his community. His loyalty to himself being fully understood, his value to his community is the more enhanced. The integration of the individual being with his community is consequent upon a harmony between the two loyalties.

Living Dynamically

In all directions we combat a passive acceptance of living. Most of the children's activities require an active response either mentally or practically. So, many discussions are held to encourage enquiry and research and to encourage doubt (as opposed to the ready acceptance of statements); so many jobs to be done for the school community—the school committee, collections for good causes, inter-responsibility, mid-day dancing run by the children, at dinner children in charge of their tables—every new activity means more children actively working for the school. Besides, co-operation demands a dynamic approach. Without any spurious motivation the children are encouraged to 'Give', not necessarily in tangible form—self-responsibility cannot be merely passive—and initiative in new developments is invited from the children and is forthcoming.

Actually, the more fully a child develops himself aright the more potentially effective he becomes as a member of his community. He realises, too, that 'the other fellow' has *his* rights to a similar freedom. Since the urge for this way of life must—as a vital principle—come from within the child, external compulsions whether of rewards or of punishments, must, as far as possible, be avoided. (Of course,

no corporal punishment is resorted to.)

Because he needs to be mindful of 'the other fellow' he must work in co-operation with him, and not, in competition, against him. The only competitive element, therefore, that enters into the school economy is the striving to improve one's own standards. Conditioned as the child has been by years of competitive experience, he finds this new concept hard to grasp at first, but, as he proceeds through the school, he is seen to accept and appreciate the school ethos. He knows what it means to put his own brake on and his own soft pedal down when the needs of the community require it. With no artificial stimuli or deterrents to bemuse him he learns to do the right thing for the right reason.

To assist in the working of the school community a School Committee is elected, consisting of the Head Girl, the Head Boy and two representatives from each Form. It meets weekly and I attend as observer and to explain difficulties. School dinners are an integral part of the school activities, and about 70 per cent. of the pupils enjoy this valuable social experience. Close contact is maintained with the local library and with local clubs. In addition, we have a School Association that embraces teachers, parents, members of the school welfare services, club leaders and other people who are concerned with the best-being of our children. The happy atmosphere of the school is reflected in the meetings of this Association at which, besides having informed speakers to talk to members, we are able to have, over tea and cakes, informal and useful chats with parents.

The sense of 'community' is further strengthened by our visits to camp. We have made three such visits, of a fortnight each, to Marchant's Hill Camp, taking with us more than three-quarters of the school. The children are now enthusiastically looking forward to the visits planned for this year—one in May and one in October.

During the past year we held a Parents' Day and our own Swimming Gala. We also participated in the Stepney Schools' Music Festival, the exhibition at County Hall, the carol concert and the East London Education Week. As part of our Christmas celebrations a Nativity Play was produced and an evening performance given for parents, and we had our first Old Scholars' Reunion under the aegis of the School Association. It may be of interest, too, that we receive, for teaching practice, students from Goldsmiths' and from Leavesden Colleges.

After two years of this work, with the help of a loyal and competent staff, I feel that our school pattern is being justified. The children seem to be growing into 'happy and harmonious' individual beings, and the incidence of juvenile delinquency is rare, there having been no case of delinquency for more than a year.

Standards of Social Health in the School Community

James Hemming

Research Officer, Association for Education in Citizenship, Author of "Democracy in School Life," "Teach them to Live," etc.

MR. BEN MORRIS has given us a concise paper on the importance of the social factors in education. He has indicated what the nature and direction of change must be if the school life of our young people is to be rich and vigorous. There is no reason why school should not evoke those energies of mind and heart which, at present, more often than not it inhibits.

Mr. Bloom has given a synopsis of the aims and principles of his school, which has, by common consent, achieved a striking degree of social development.

I, in my turn, have been asked to comment on these two papers. My purpose is to show how social theory and practice combine in action in the day to day affairs of the living school community, with special reference to St. George-in-the-East.

LAISSEZ-FAIRE IS NOT ENOUGH

But a difficulty at once arises. We have no standards by which to judge social development in a school. We lack a yard-stick. Those who remember the descriptions of the barrack-square in the schools of only fifteen years ago, observing the immense common gains in friendliness and freedom within the schools to-day, feel that the battle for social change has already been won; that, in view of such rapid advance, only very cross-grained people will complain. But students of group dynamics, observing the partial being applauded as perfect in the social structure of schools, and knowing how any social inadequacy squanders powerful opportunities for good, stress that the work is only just beginning.

Many schools to-day are properly described as revolutionary—in terms of old conceptions of what a school should be. Yet most of these have attained only a very rudimentary social development. There is, for instance, the type of school where plenty of active learning takes place, *i.e.* the children are uninhibited so far as external restraints are concerned, but where a big problem of irresponsibility, destructiveness and rowdiness exists. The teachers are troubled by this but accept it as the price of setting the children free. In fact, it is nothing of the sort. It is rather a certain sign of social immaturity and, if it persists beyond a brief period of transition from a regimented to a participating school situation, indicates failure to implement fundamental principles of group life.

In a socially-mature school, although it hums with the activity and bustle of people living and doing, destructiveness and rowdiness are rare. Because every person in the school has a clear sense of personal *rôle* in carrying out a common purpose, the abundant energy released by the new social relations tends to flow naturally into creativeness, whether of a personal or a group character. If the structure is right, prizes, punishments, and all the other archaic paraphernalia of external control may be dropped without giving rise to a greater or less Bedlam; for the common-sense self-discipline of people sharing, living and working together will replace enforced order.

At the risk of labouring this I would also like to point out the social immaturity of the 'free'

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discipline, please-yourself type of school. A field of social energy—which is what the socially-matured school provides—cannot be created merely by encouraging every individual member to pursue an egocentric purpose. Such a school completely misapprehends the nature of human individuality. The communal and the personal are equally natural and necessary to human happiness and effectiveness. It is the school that contrives to cater for the two, so that each complements and stimulates the other, which can make school life the invigorating and formative social experience it should be.

We have, in fact, passed the stage when such concepts as 'a good social atmosphere' or 'a happy school' can serve our purpose. We need criteria that are precisely informative rather than merely enthusiastic. Until such are accepted, some of us will be talking quite a different language from the rest of us. Moreover, if we fail to arrive at precise criteria of what may be considered adequate levels of social development in a school, the whole business remains dangerously befogged by inspirationalism. We already see this confusion at work in the suggestion sometimes to be heard that social adequacy depends upon ideal premises and equipment, upon the happy chance of an unusually capable staff, or upon the native genius of a particular head teacher, whereas it really depends upon what should be within reach of every school—the thorough understanding and sincere and consistent practice of some quite simple principles of social organization and personal relationships. What is necessary to achieve the 'miracle' of a living school community does not lie in chance fortune, but in ourselves.

I suggest, then, that, before considering Mr. Bloom's school as a study in applied social dynamics, we may agree on two points. First, that such improvements in a school as less authoritarianism, more kindliness, the inclusion of activity work, and the like—although very welcome—do not *in themselves* denote that a school is socially adequate. Secondly, that whereas rigidly authoritarian schools of the old style are now mercifully rare, schools that have attained to the sort of integrated, purposeful social life that Mr. Morris, for one, has in mind are rare too; most schools to-day are earnestly strivin —or floundering complacently— somewhere in between the two.

CRITERIA OF HEALTH

I am still unsure how best t present my material. But I think it may be of most use if I offer som fairly arbitrary yardsticks by which I believe we can measure the stat of health of a school community and apply these to life at St George-in-the-East. This will enabl me to suggest norms of socia adequacy at the same time a assessing the formative value o certain types of school experience.

A Sense of Rôle—Freedom from Isolationism

The fundamental characteristi of a socially mature school ha already been noted: that is, a sense of *rôle*. The mature schoo community has a clear awarenes of function. This relates both t the school within society and t the individual within the school Because each individual is conscious of a part to play, none feels un wanted. Because each feels a secure sense of belonging, there i no need to struggle for kudos at al costs. To seek isolation, whether as a person or a community, is an act of defence against the encroachment of others. Those who fee secure in function, therefore, do no need to isolate themselves and this in its turn, frees the natural, expansive, exploratory tendencies o human beings from the paralysing effects of fearing to lose significance or security. We, therefore, find that the socially mature school is free from that tendency to isolation —whether of timidity or assumed superiority—which is the curse o so many schools.

Freedom from isolationism reveals itself in a readiness to explore the environment, and in an attitude of welcome to strangers. The socially undeveloped school finds all outsiders rather a strain, whether they are parents, inspectors, students-in-training or visitors. The moment the visitors enter, up go the façade and the tension, and they stay up until the intruders depart. There is a sort of universal horror of being caught with one's hair down ; as though being natural were a weakness. The socially mature school welcomes strangers. It finds new faces interesting ; new

ideas exciting. It does not get worked up or put on an act. It has enough confidence in itself to be seen as it is without fear. The attitude to strangers is paralleled by that towards contacts with the wider environment beyond the school. The socially mature school treats the neighbourhood as its field of action without any qualms ; the immature projects its own resentment at intrusion into the world at large, anticipates that its approaches will be rebuffed, and hesitates to adventure abroad.

To refer this point to Mr. Bloom's school, St. George-in-the-East is completely free from isolationism. There is a constant easy commerce going on between the school and the outside world. Strangers, including inspectors, become friends within sixty seconds, not only with the staff but with the pupils. Dr. Volkov and I were invited to move freely about the school. 'Pop in wherever you like ; you'll be welcome', we were told. We did ; and never felt in the way, or that our presence was holding things up or altering normal behaviour patterns. The pupils talked easily, with unselfconscious enthusiasm arising from the task in hand ; free both from shyness and the need for exhibitionism.

It is characteristic that St. George-in-the-East School Association brings in everyone who participates in the life of the school—parents, social workers, medical staff, club leaders, etc.—and that the school premises are considered as a base for the operation of learning to live rather than as a self-sufficient citadel of scholarship.

It is also revealing to note how far a sense of personal rôle spreads throughout a school community. Social immaturity produces a clique of privileged persons—both among staff and pupils—who have an inflated sense of significance at the expense of the almost functionless proletariat of the establishment. The socially mature school gives everyone a sense of significance and a part to play, even though functions vary in the responsibility—and, therefore, the authority—that they carry. Everyone at St. George feels wanted and useful ; everyone enjoys on equal terms the right to be consulted and the right to be heard. The School Committee, the guilds, the projects and other activities combine to offer everyone a place in the sun, and to give each the conscious dignity of making a valued social contribution. A high degree of co-operation is a natural corollary of this sense of being useful. Human beings enjoy co-operation. It is only when they feel their personal position threatened that they need to strut in isolation or to fight for pedestals.

A typical feature of the community life at St. George which illustrates a number of the points mentioned above is the tête-à-tête meeting for coffee of Head Boy, Head Girl, School Committee Secretary and Mr. Bloom in break on Thursday mornings, prior to the meeting of the School Committee in the afternoon. This is a genuine joint consultation meeting of responsible persons. The 'boss' present is not Mr. Bloom, but the purpose of the school and any problems in relation to it that need to be tackled.

Freedom from Suspicion

Close in significance to a sense of personal and communal rôle I would put freedom from suspicion. This characteristic might also be described as 'an atmosphere of mutual trust', but I have found that the question 'are the members of this community suspicious of each other ?' tends to probe the social situation more deeply than 'do these people trust each other ?'

Suspicion is a rank weed in the poorly-developed school community. Pupils constantly read into staff actions sinister intentions that are not there. The staff in their turn tend to diagnose hidden impertinence on the slightest provocation. The Head has only to suggest a tiny innovation to start the query 'what's he up to now ?' circling around the staff room. On the other hand, the Head is never quite free from the apprehension that the staff may be scoring over him by getting away with what they should not. In a school of such social immaturity, if one member of the staff asks to see another, the immediate reaction tends to be 'what have I done now ?' ; an invitation to a tête-à-tête, in fact, carries the threat of criticism, not the prospect of co-operation. Along with this widespread suspicion invariably goes the complementary vice of secretiveness. Those who know use their knowledge as a

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weapon of power against those who do not.

Perhaps I have overdrawn that a little, but I wanted to establish a pattern which I think anyone who has had experience in several different schools will have no difficulty in recognizing. It is interesting roughly to assess the social development of a number of schools by comparing the amount of suspicion and secretiveness to be encountered in them.

St. George scores especially well in this test. Every possible step seems to have been taken to make people available to each other and to keep everyone fully informed of what is going on. Anyone in doubt about anything has only to go along to Mr. Bloom's study or to buttonhole a member of the staff to get the information he requires. The atmosphere is one of: 'If you don't know, find out'. The important point is that all this consultation and exchange of information happens quite informally. The result is that nobody hesitates to seek information or advice.

Ease of human contacts, however, is only one means by which a member of St. George is encouraged to keep 'in the know'. School affairs are discussed by the School Committee to which representatives of all forms are elected. These report back to their constituents. The morning and afternoon assemblies (Mr. Bloom believes it is just as important to close as to start the day with a gathering of the whole community) are used to keep the members of the school informed about affairs and prepared for coming events. There is a wall newspaper. In addition, a monster engagements diary for the month, recording *all* coming events of note, is kept hanging in the hall. As a subsidiary to this—a nice thought—the menu for the day's lunch is posted up before morning assembly, so that the pupils have advance information even about what they are going to eat.

Mutual Respect and its Consequences

Another testing criterion is the quality of mutual respect that is found in a school. Some people shy away from the word 'respect' as alien to the idea of good adult-child relationship. The 'progressives' feel that the child needs the right to be impertinent to his elders from time to time; the orthodox believe there are occasions when the adult should command and the child obey unquestioning. Each may be true in special cases. But it is found that, once respect is genuinely mutual, the child no longer seems to feel the need for the satisfactions of being disrespectful to adults. He is not tempted to antics of bravado if he feels secure; nor does he need to test his relations with the staff if there is no cause to doubt them. Similarly, the social environment characterized by a genuine mutual respect does not lead, or only very rarely leads, to situations in which the adult is stampeded into heavy-handed autocracy by some event which makes him feel forced to save his face at all costs. Situations in which a battle of wills between staff and pupils arise are infrequent because every situation is viewed and treated not in its personal but in its social relations. Thus the tension and venom of a personal clash are usually avoided.

This social quality of mutual respect covers several constituents. It includes, for instance, the right to one's point of view. A rule at St. George is that when difficulties arise from personal clashes—or from other reasons—everyone concerned shall have his say in getting the trouble cleared up.

A number of examples of this principle in action could be cited from our observations at St. George; perhaps the following is the best one. While we were talking to Mr. Bloom a woman of matronly proportions called to see him, bringing her small daughter with her. She wanted both to apologize for her son and complain about him. He was not at school because he had stayed in bed. The boy said he had a bad hand. Mr. Bloom asked the mother what time her son (12 years of age) got to bed at night. About 10-30 it appeared. 'Too late, isn't it?' commented Mr. Bloom. 'He won't feel like coming to school in the morning if he doesn't get his sleep, will he?' The woman agreed; said something about the club going on until half past nine. 'Well, don't worry', Mr. Bloom said as she started to leave. 'We'll work something out. Tell Bobbie to come along to school and to call in for a chat with me as soon as he arrives.' Mr. Bloom, by defending the absent boy, had both reassured his mother and reminded her that she too had responsibilities in the matter.

Half an hour later Bobbie appeared. 'Good morning, Bobbie', said Mr. Bloom cheerfully. 'What's all this about not getting up? You've been worrying your mother, haven't you? Well, will you talk first or shall I?' Thus, having got rid of personal tension by treating Bobbie's misdemeanour as a situation to be straightened out, not as a crime to be punished, Mr. Bloom cleared the way for Bobbie and himself to find a solution to the problem. Bobbie did not like leaving the club early, it appeared, because it made him look small. It also came out that there was not much wrong with Bobbie's hand, but that he did not like P.T.; this was what lay behind his disinclination to come to school that morning. Mr. Bloom offered to have a word with the club leader so that Bobbie could leave early and unobtrusively. Would that help? Bobbie seemed relieved. And about P.T., the two of them must have a talk with the P.T. teacher and get to the bottom of that. Bobbie seemed still more relieved. 'Right then', said Mr. Bloom, 'that's settled. Now you'd better have that hand attended to just to make sure. Know where to go?' 'Yessir, I know', said Bobbie confidently, and went. No recriminations, no heavy-handed laying on of blame, just a quiet sorting out of the situation. This is what replaces beatings, pi-jaws, and the like once the principle of mutual respect for one another's actions and opinions really operates in a community.

The principle of mutual respect carries the right to your own point of view further, to what can only be described as the right to be yourself. This encourages people to behave as persons; acknowledges and respects differences; gives assurance of security of personal action. It is not that the mature community sets no limit to action. It expects people to be prepared to face the consequences of their behaviour and to weigh the effects of their actions upon others. It keeps itself free from preconceptions, however. The community seeks to preserve consistent standards of conduct but eschews stereotyped behaviour patterns. This promotes initiative, which is, after all, nothing but a

personal way of achieving something.

Mutual respect also stimulates expressiveness. Children are naturally talkative, and only hesitate to use their voices in situations where they are afraid of being criticized or ridiculed if they do. The pupils of St. George are bi-lingual, but use their school tongue with the same ease and confidence as their street vernacular. One of their Guild activities is a sort of free drama. The boys and girls devise and act their own playlettes—often the dramatization of some simple event of ordinary life. Everyone present joins in with equal willingness. The young people will go on with playlette after playlette throughout an entire afternoon and still not have had enough.

Less obvious applications of the principle of mutual respect are to be observed in the care with which Mr. Bloom studies the background and personal problems of every child in the school—to be assessed surely as an act of respect for their individuality—and in the quite exemplary honesty of these pupils in the school situation, although many come from very needy homes. While we were at the school a girl brought in a purse she had found containing money, and twice during the day small sums were handed to Mr. Bloom. A boy, whose clothes proclaimed his poverty, brought up a sixpence after lunch. He had found it under the table. He handed it in as a matter of course, no posturing or looking for praise. Mr. Bloom thanked him. If not claimed, it would be put to the fund to help starving children in Europe, for which the School Committee had just set a target of £15 as announced at assembly that morning. A similar careful honesty is found among the girls. For example, they keep their own accounts to cover the cost of the skeins of silk they buy from the teacher to use in their embroidery class. The mistress in charge trusts them and is never a penny down. This level of honesty is mainly remarkable because of the area and because of the considerable number of children coming from broken homes. What, then, keeps them scrupulously honest ; at any rate within the school community ? No single cause is responsible we may be sure ; but the high level of mutual respect must have much to do with it. People who have a secure sense of self-respect—because they are themselves treated with respect as persons—do not steal from those with whom they enjoy such a satisfying relationship.

Attitude to Change

The attitude to change within a school community is another useful criterion of social health. A living school community is not afraid of its own capacity for growth. It constantly moves and changes as it adjusts itself to the situations in which it exists, and works itself into forms that can more efficiently serve its *raison d'être*. At the other extreme is the school that resists change as a threat to personal comfort and group efficiency. Such a school appears to live by the myth that a suitable pattern can be devised for a school which can serve, apart from minor modifications, to the end of time. This was the case in a school I

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visited last year. It had been following the same time-table for thirteen years, and some members of the staff boasted of this as proof of magnificent stability ! Most generally a school is in an intermediate state, torn between the pushing, go-ahead elements on the staff and the elements who hate experiments ; it advances awkwardly by a series of spurts and equally precipitate regressions, with, perhaps, an overall gain of an inch or two when yards are needed.

The living school community moves without impediment. Experiment is enjoyed ; change welcomed ; variety encouraged. It does not live complacent in its present attainment, or dreaming of the good old days of a glorious past, but, with its eye on the future, it constantly strives for greater effectiveness. This attitude enhances the value of individual contributions, because purposeful social change is to be achieved only by fully mobilizing the wealth of personal difference existing in any community.

Attitude to Failure and Punishment

Such an attitude to change leads also to failure being accepted as an inevitable feature of courageous living. In the poorly developed school community failure is treated almost as a crime. At any rate, to make no mistakes is considered the highest virtue, and to be caught out in failure the most bitter disgrace. The mature school community does not hunt those who fail. In all cases of failure—physical, intellectual or moral—attention is shifted from the person who fails to the situation in which failure occurs. Virtue is seen to reside, not in faultlessness of performance, but in the capacity of people to face reality and learn from it.

It would take too long to give details of how this attitude to change and to failure reveals itself in life at St. George. The whole way of life of the school is one of *process*. Not only the curriculum as a whole, but each form's timetable is kept flexible to meet the needs of the individuals and groups involved. Love of neat, administrative patterns is not allowed to obstruct useful innovations. Social and moral growth are all the time given precedence over unrelated intellectual attainment, with the result that the curriculum assumes unexpected patterns. Motivation stems from the personal interest taken in each child's personal attainment, from the important position given to the Centre of Interest (at present 'London') and from the interlocking of the parts of the time-table into a unified experience. There is no 'problem of the extra year' at St. George. Nor is there a problem over 'tool' subjects. The pupils have grasped the need for competence in basic skills. Two hours per week go on English and 1½ in mathematics 'drill', in graded groups. This proves acceptable all round and, with the supplementary practice in use of basic skills in Centre of Interest periods (8 per week in the top form), in practical studies, and in guilds (hobbies of all sorts, including 'Chefs', which is cooking for boys) produces, as I was personably able to observe, a far higher and more general standard of competence in basic skills than is attained in schools with a similar intake which depend upon the slog-and-grind method of providing the intellectual tools for life. Incidentally, the pupils of St. George are in high demand among the employers of the neighbourhood. They find the young people from this school have a sound grounding, know how to apply themselves, show initiative, and are not shamefaced about asking for advice when they need it. The pupils of St. George know from experience that living is not composed of meeting static events, but of coping with dynamic situations.

The way of life followed by the school is non-competitive in all fields. Personal relations are non-recriminatory. There is no streaming by intelligence. The two top forms are called 4A and 4 Alpha respectively in order to eliminate any suggestion of inferiority. The right to be yourself and the right to make mistakes remove strain and tension at all levels. There are no marks, prizes, or formal punishments. (It is odd to hear grammar schools declaring—as I have recently—that they dare not drop the incentive of marks when these children of comparatively low I.Q. and poor circumstances rise well above average without them !) Such punishments as exist take the form of accepting the consequences of your own actions.

In this connection it may be of interest to give examples of the forms disciplinary action takes. While Dr. Volkov and I were with Mr. Bloom a group of boys arrived to 'buy some of the marbles'. A couple of days before, two boys, the ringleader of whom was going through a difficult phase owing to problems at home, had asked to be excused from a class and had then settled down to a game of marbles in a corner of the passage. The incident was discussed and it was agreed that the marbles should be confiscated and sold (the price was very cheap) on behalf of the School Committee's Fund for Europe. Among the boys who turned up to buy some marbles was one of the original owners. Mr. Bloom emptied out the bag of marbles, asking the boys to count out their purchases for themselves and pay him the money. The boy guilty of the prank took his turn with the others without any sign of resentment or exhibitionism. He had clearly accepted the sentence as just and was quite without strain or truculence in his bearing.

A little later a small girl came in looking very grave-faced and worried. Her mother was cross with her and had said she could not go to the school camp as a punishment. Mr. Bloom at once tackled the situation as a whole. Why was mother cross ? The girl said it was because she stayed out too late at night. How late ? The girl told him. Mr. Bloom commented that it *was* rather late and the girl agreed. 'Well, supposing you are careful to be in good time over the week-end', suggested Mr. Bloom, 'do you think your mother might change her mind, if you asked her on Monday if you could go to camp after all ?' The girl thought she might. 'And if your mother says "Yes", will you try hard to be in in good time in future ?' asked Mr. Bloom. She promised to try very hard. 'Well, let's leave it like that', said Mr. Bloom, 'and you tell me what happens. If your mother still says "No" on Monday, the three of us must have a talk about it together'. 'Oh, thank you, sir,' said the girl and disappeared, obviously with a much lightened heart.

In many schools even to-day

the Head is the stern admonisher of all; Mr. Bloom is everybody's defender.

A Non-Aggressive Pattern

The last criterion of social maturity which I would like to suggest here is that of a non-aggressive pattern of community life. This is something, of course, completely different from the social structure which tramples aggression out of sight. As I have little space left and must be brief I will refer only to two specific aspects of the non-aggressive life-style I have in mind. It is my experience that, whenever an inner tension is created by suppressed aggression, individuals have the greatest difficulty in making room for each other. Each seems constantly to be challenging the other's right to the space he occupies. In a school this comes out as mad rushes for exits; jams in doorways; bargings in corridors; friction in playgrounds. Where there is a freedom from aggression, these physical clashes do not seem to occur. There seems more space all the time. People find room for themselves more easily; make room for each other more willingly. I have, therefore, got into the way of watching how a school hall empties after assembly as one way of assessing the level of community life. Sometimes there is the order of marching lines. Sometimes the seething hooliganism of rush and scramble. What is rare is what you may see at St. George-in-the-East—a crowded hall-full of young people melt away through several exits without regimentation and without disorder. Dr. Volkov tells me that the competent use of the restricted playground space was also exceptional.

My second point concerns destructiveness. Many schools dare not allow pupils freely in their classrooms before school and during intervals because they find rowdiness and destruction follow. There is no such bar at St. George. Destructiveness never creates problems. The natural energies of the children seem to find full vent in creative living. If we consider aggression as a consequent of frustration, we may perhaps give a further definition to a healthy social environment as being one in which full personal functioning is so well correlated with social purpose and action that frustration—and therefore aggression—are minimized.

CONCLUSION AND SUMMARY

In conclusion I must make it clear that St. George is not offered as an example of perfection. Mr. Bloom and his staff would be the first to repudiate that claim. 'We are learning all the time', they say. Where this school and others like it are outstanding is in their capacity to grow and change, and in their clear sense of direction. Every achievement opens the way for fresh endeavour. New vision challenges the community to ever higher levels of self-realization. The value of such schools is not that they offer an example to be slavishly copied, but that they give us criteria by which we may assess the social adequacy of schools that have not yet advanced so far in community development.

For the convenience of readers the criteria suggested above are here listed as a series of questions that may be easily used to assist in the diagnosis of the state of social health of any school community:

Has the school a clear understanding of its purpose?
Has every member of the school a well-developed sense of rôle?
Does the school carry on its life in isolation from its environment?
Is there marked competitiveness for kudos or significance among staff or pupils?
Are numerical marks in use?
Does the school enjoy having visitors? Is it at ease with strangers?
Are relations with parents close and friendly?
Is co-operation easily attained at all levels?
Is the school stratified into 'the staff' and 'the pupils'?
To what extent are human relations marred by suspicion and lack of trust?
Is every effort made to keep all the community 'in the know' about school affairs?
Have the pupils their own elected council or committee?
Have the pupils a say in the election of their own leaders?
Is there a general sense of participation in the school's affairs?
Are all the members of the community readily available to each other?
Is there a high level of general respect for each other as persons?
Are all concerned consulted when difficulties arise?
Is failure dreaded? Is it penalized?
When something goes wrong is the usual reaction to seek to pin the blame on someone or is the situation as a whole investigated unemotionally?
Is initiative encouraged?
Are the pupils at ease with personal relations and are they articulate?
Is petty thieving troublesome?
Are change, experiment, and variety welcomed?
Is there a 'bored' section in the school, or an 'extra year' problem?
Are rowdiness and destructiveness a nuisance?
Are formal punishments in use?
Do the pupils move about easily without unnecessary clashes or congestion?

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Mental Health and the Scapegoat

Margot Hicklin

The Zoological Gardens in Regent's Park should be a regular field of study for the budding teacher, social worker, or psychologist. Nor should their observations be limited to the behaviour of the animals; much can be learned from looking at human reactions to these protected cousins of ours. The llama, for example, provoked a nervous, fidgety small boy into saying to his young companions who were watching it through the iron railings: 'Look at that —— llama looking at me like *that* !' I, too, looked at that llama. It had a wise, contemplative, superior look, inexpressibly self-contained, Eastern, in fact. It was not so much a —— llama as a —— foreigner. The little boy, including me suddenly in the situation through my having seen what he saw, immediately turned on me and made mocking remarks about my hat to his fellow urchins, who were all for leaving things alone and had no axe to grind as far as either the llama or I were concerned. They had no cause for picking on any outsider for they were a secure little group in themselves; the small boy who projected his hate, however, was a lonely, troubled soul, and I should not mind making a guess as to his sense of security at home, though one learns to refrain from such hasty conclusions in the course of experience. For the sense of insecurity can at times arise without external provocation, and during the period of latency in which this small boy found himself, the break-through of repressed forces from the unconscious often takes that form. Above all, it takes the form of showing outward aggression against an inwardly desired object, and two objects regularly receiving such treatment were represented in the incident just described. The llama was an Adult—the symbol of the really mature, the wise and the self-possessed. Thus do less civilized peoples hate and attack the ones whose older culture they covet, and even if they conquer, they are in fact often conquered by that culture. The second object was the woman with the hat, *i.e.* the stranger who represents that mysterious part of life from which curiosity is barred during the pre-puberty period. The aggressive remark is therefore fraught with a wish to know, to approach, and a discouraged feeling of 'I am too small, so I reject it utterly.'

A little further along, one of the chimpanzees was holding court over a group of screaming and laughing people, adults as well as children, whom he dominated with exquisite skill. He appeared to 'ape them', for he clapped his hands when they did; but from time to time he would turn quickly and take a mouthful of water from his trough which he would retain in his mouth until everyone was lulled into security, when he would suddenly spit it with unerring aim into their midst. The delight of the people was hysterical. They receded, to return immediately for more of the same treatment, and not once was there a 'rude' reply to the animals 'rude' behaviour. In that cage the part of themselves which had once—in babyhood—acted in this animal fashion with impunity, was displaying itself, and the safe and original delight in its performance was enhanced by the knowledge that the 'ape' part would not break through its barriers. The children, however, were not so sure of that. One little girl showed great fear of being wetted, although she was not within reach of the chimpanzee's aim, but she would not leave the scene for all that while the display continued. Here the aggression was enjoyed because it was outside, because its perpetrator was ugly and inferior, and the justice of keeping him behind bars was demonstrated by his behaviour; for what might he not do if let loose among us all ?

The crowd in the Zoo was a normal, healthy one. It was able to tolerate aggression and to provoke it, sharing the risk of a dowsing from an unhygienic source as the price of the fun, and, indeed, as part of it. Yet was not that ape a temporary scapegoat and an outlet for emotions which, however normal in themselves, might take a more dangerous course in other fields and in other circumstances ?

Two social symptoms have been disturbing thoughtful people in the recent past: the growth of intolerance generally, and of anti-Semitism in particular. While the latter is now almost beyond our understanding owing to recent events, the former can be traced to its source through a series of analogies in different fields: the field of child psychology, the field of social change, and the field of recent history. It will be seen that the rôle of the scapegoat changes as the child grows up, as society unites or disintegrates, and as the nation moves from security and prosperity to defeat and penury. Some children seem to maintain their behaviour pattern along acceptable lines by splitting off the undesirable part, and projecting it from themselves on to a black doll, an animal, or an imaginary *alter ego*. All the bad is then centred in that scapegoat, all the good in themselves. In the same way some societies can maintain a fairly tolerant, democratic form of rule for their members by dint of the existence of a 'second-rate' element in their population differing blatantly in race, colour, culture or all of these elements together. Racial hatred, however, is not a corollary of that form of society; on the contrary, it is compatible with a good deal of social benevolence, an exchange of services and a degree of security for the inferior group. Only in certain respects and at certain moments can the latent hostility be mobilized with deadly results. Interestingly enough, the provoking incidents are usually connected with the maintenance of financial superiority and sexual segregation.

Tolerance of foreign bodies varies with one's own health. A sound, adaptable bodily system can assimilate foreign matter more easily than one which struggles painfully to rise to the demands of everyday life. In this respect the body politic resembles that of the individual. In this country, the great tradition of tolerance has been maintained throughout a period of political stability when dissident minorities, unacceptable elsewhere on political, religious or racial grounds, could form a stimulating, even a fertilizing leaven in the national and cultural life of Britain. On the other hand, the more rigid political entities, or the more

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internally insecure, have been unable to allow the free circulation of outside influences and have readily fallen victim to the seed of intolerance. Anti-Semitism in the West has been one of the severest and most symptomatic manifestations of this disease which can remain latent in times of relative stability, but will flare up as soon as the equilibrium in the nation is threatened from within or without. Such a threat is by no means based upon real dangers only; the rigid system, by its very nature, apprehends change as something dangerous, and reacts with fear to the foreigner in its midst—the unknown which seems unknowable. In times of stress, mistakes or disabilities within the system, *for which no one is prepared to take responsibility* or which are not clearly recognized, will then be projected upon some hostile agency which, according to cultural pattern and historic tradition, may be a minority group or some more remote agency of a magic character. 'Germs' played the part of ever-present attackers in pre-war advertising, with lucrative results. In wartime, their place was taken by more realistic foes: bombs, invaders, spies, 'huns'. The stability of many people depended so much on the presence of these acknowledged enemies that peace, with its much more diffuse and uncertain trials and discomforts, brought a feeling of loss and disappointment which resulted in widespread minor ailments. At the same time as the war's legitimate objects of intolerance, people saw its positive agencies melt away one by one; gone were the heroes and saviours with whom one felt identified and in whom one could take pride, as having shared in some small way in their achievements by one's own war service. Instead, multiple causes for individual grief and grievance began to accumulate, and a time of general unfulfilment seemed to set in. Last winter, people in this country were approaching the margin of their tolerance of 'displeasure', as instead of greater liberty and expansion which they had hoped for after the victory, greater rigidity and want made their appearance. For many people the long-standing and complicated causes of these shortages and deprivations are difficult to grasp; in their view there must be near at hand some guilty groups of persons who can be blamed so that the community as a whole should be preserved.

Bad times, then, may cause in any community, even the healthiest, a regression to primitive behaviour patterns. Such a pattern can, however, be observed quite regularly in the Nursery. Every child that hurts itself through its own inadequacy will at times turn furiously on the nearest person or object to vent its spite. In fact, at the earliest age, pain of any sort is ascribed to evil forces outside or inside; before the child has learned to tolerate pain it is intolerant in the truest sense, and that is the kind of intolerance which underlies the later forms which show themselves in communal life. Adults are not grown up in every way and at all times; there is a limit to their toleration of pain, and to their ability to seek the cause of failure near at hand. Everyone can be brought to a point where, unconsciously, he simply must find a scapegoat in order to recover his self-esteem. In most people, such episodes are of a transitory and reparable nature, but in a certain character structure they become part of the whole personality and render the individual hard to live with.

As far as recent history is concerned, this thesis can be illustrated from the development of anti-Semitism in Germany, and we are able to observe how in that country a latent fear of the stranger was activated to the point of fantastic excess as a result of defeat in the first world war, accompanied by widespread social disintegration and the weakness of democratic institutions which eventually collapsed in the face of a primitive attempt at salvation by total aggression. In those circumstances, tolerance of any kind could not survive the onslaught of the mass disease of xenophobia which led to the extermination of millions.

Recent studies have shown that in Germany the rigid, authoritarian character had become prevalent under the stress of social and economic pressures sufficiently prolonged to create conditions in which the need for a scapegoat became urgent and frequent. The riddle of Germany and its moral decline to the bestialities of the concentration camps and the gas chambers will, however, not be fully elucidated

in our day *because a large part of the so-called civilized world is in some measure beset by similar problems and conditions whose consequences cannot be foreseen.* We have thus been inclined to look upon the Germans as the patients and ourselves free from the disease of intolerance, until we are suddenly faced with the necessity for studying its growth in our midst in the light of our own situation to-day.

Obvious as the differences must be between the defeated Germany of 1927 and Britain after its moral and physical victory of 1945, there are nevertheless some striking parallels worth studying. In Germany, in spite of poverty and widespread unemployment, the arts, scientific and cultural pursuits were flourishing as never before, since the broad masses now had access to them. More books were read, more plays attended and concerts heard, while wireless was on the verge of its great development. And yet, nevertheless, Germany was spiritually so sick underneath its hectic life of pleasure and manic defence against doom that she could be compared to a patient who expects the doctor to pronounce the death sentence any day. The germ of anti-Semitism entered into a demoralized and unresisting body politic, and once contracted, spread as an all-pervading epidemic. The sense of reality was lost, tolerance was at its lowest, and the clinical condition, of which the nation was to die in the end, could be called : delusion of grandeur with ideas of persecution. It must be stressed that multiple causes had first to undermine the nation's morale before this disease could reach deadly proportions ; where it is most worthy of study is at its initial point when occasional anti-Semitic outbreaks were covered up in public consciousness by the general flowering of the 'progressive' movements in industry, education, social welfare, and cultural life. The elements first to be gripped by the disease were those on the fringe of society, of which there were many : uprooted returned soldiers, girls who could find no marriage partners owing to the loss of men of their generation, and who lived from hand to mouth ; young unemployed who had never worked in their lives and to whom the great attraction was a pair of boots given to everyone joining the Nazis ; small shopkeepers and rentiers whom inflation had ruined ; in the end the entire lower middle class who could not make ends meet in a decent way. It cannot be sufficiently emphasized that in all these the loss of belief in the individual's dignity and ability to survive preceded the surrender to the Fuehrer whom they then followed blindly ; and once this surrender was accomplished, the abandonment of conscience, and the prevalence of hatred could poison national life and make anti-Semitism rampant.

No one can safely diagnose the degree of stability in his own society, in his own time ; nor is it valuable to be constantly on the lookout for signs of ill-health in society, any more than it is for the individual to be over-concerned with his own state of health. But persons with a responsibility for education in the widest sense must be alarmed at the spread of anti-Semitism, confused as it is with the events in Palestine at the present time. It cannot be fought by condemning the anti-Semite, any more than war can be prevented by calling those engaged in its preparation 'war-mongers'. People prepare for defence when they feel in the mood to attack, just as they hate other individuals or groups when something is amiss in themselves or their own family. About these causes of stress, near at home, we have begun to learn much more than we used. In our daily life we begin to recognize the sources of disharmony and unbalance in ourselves and in those whom we teach. Inevitably, when our insight fails, we make scapegoats of one another ; our tolerance is over-taxed, but we are not beyond knowing it, perhaps while it happens, or shortly after the event.

The test of our democratic institutions will be our ability to dispense with the scapegoat when things are really tough, and, contrary to the days of the war, no external enemy is at hand to canalize frustrations and aggression. It is the sum total of innumerable minute occasions which eventually loosens an avalanche of popular intolerance such as we have witnessed in our day. We cannot deal with the avalanche once it has begun to thunder on its way ; but we can deal, to some extent, with the occasions in which every one of us, takes his share of human tolerance and its opposite. Is it an accident that the suggestion for a temporary abolition of the death penalty has found so little popular support ? People may indeed feel that the murderer—like the ape in the Zoo—is the symbol of total aggression that must be visibly put down. Imprisonment is for the ape (who, after all, is a potential murderer if free) ; for those closer to ourselves, only total destruction seems an adequate atonement for their destructiveness

Concern for human life has been the argument of both sides to the debate ; the only point at issue was whether human life was better preserved by killing the killer, so that others may not kill, or by sparing one more life, unworthy though it be, to show our reverence for life in any form, as being a supreme value, not for us to destroy. Perhaps it is worthwhile reminding ourselves where the judgment over an individual's right to live has led under Hitler's government. This right was denied to people on the grounds of race, age, state of health, intelligence, and political and religious beliefs. Who were the killers ? Those whom the courts condemned to death at the Nuremberg trials, we hear. Only those ? Or, potentially, were the killers all those who joined in singling out those members of their society who were designated as inferior, and using them with scorn, or benefitting indirectly from their misfortunes ?

We have been trying to follow the incidence of intolerance in situations familiar to us, or about which we have first-hand evidence in our lifetime. More profound studies have been undertaken, and are proceeding, about the relationship between this individual and social malfunction which may turn to a powerful and infectious disease. Much of this work has to be left to the specialists in the field of sociology, of anthropology, and of mental health. Yet the practical use of their findings will be the province of the teacher as much as of anyone ; and while research is proceeding, our daily experience is crowded with significant events which may show the growth of social tolerance as an inseparable part of individual growth. By understanding its working, we may do much to further it in our midst.

Festival at Bath

As the dreamer saw Pekin, a stone lily floating on the water, so, awake, he might see Bath, that stone lily growing among its hills, rooted in the elemental waters, nourished by the steam of the eternal fires.

The prevailing atmosphere of the Festival was rather would-be Third Programme; a circus, inadvertently arriving in a field across the road from the main concert hall, appeared to be a source of grief to the organizers; a rumour went about that the elephant trumpeted during a performance of *Apollo Musagettes*.

The Boyd Neel Orchestra make even God Save the King worth listening to. They played, among other things, Gordon Jacob's oboe concerto; the solo part so exacting that it took every ounce of wind, muscle and great skill that Mr. Leon Goosens possesses, which, together with the lovely performance of the orchestra and the gaiety and catholic taste of the composer, made this something to remember.

The Boyd Neel Orchestra assisted the Bath Bach Choir in the performance of the Matthew Passion in the Abbey. This was a most moving experience. A festival is perhaps the best occasion for good listening; one is detached, on holiday, receptive; sandwiched in between the Georgian Ball and *Il Seraglio*, the performance gained, if anything, in effect; all sounds of rustle from the vast audience were swallowed up into the fan-tracery of the high roof; the unutterable poignancy of the human drama, the grandeur of the divine, informed every word of the Narration, sung most exquisitely by Eric Greene, dramatically interrupted by the choir in the bursts of common speech, such as the beautiful 'Surely this is the Son of God', and pointed by the harpsichord *continuo* of Dr. Lofthouse, the penetrating sweet jangle of which, heard clearly through the swell of sound, is comparable to the sight of sharp white shells through deep water.

Mozart was represented by the Glyndebourne presentation of *Il Seraglio*, nicely played and sung, but surprisingly badly decorated. There is surely no need, to-day, for Glyndebourne of all places to relapse into the commonplace old conventional opera setting, cluttered with flowering shrubs and architectural features? And it was interesting to hear, half an hour later, Lionel Tertis play the clarinet concerto arranged for viola with the London Philharmonic; Mozart in his serious, profound and classic mood contrasted with his merry theatrical one; and we heard also the piano concerto in C, played by a girl of fourteen.

This was at the concert given by the National Youth Orchestra, the first in the Festival and the first given by this orchestra. It has recently been started by Miss Railton. Members are chosen by audition from entrants from all over the country between thirteen and nineteen. They are to meet twice a year in their school holidays for a week's intensive coaching under such men as Henry Holst and Lionel Tertis, to name two of the eleven tutors; and this performance, conducted by Dr. Jaques, was the outcome of their first gathering. The body of musical criticism has been adverse on the Festival in general, and the Youth Orchestra came in for some extra hard knocks; but I was expecting something far more amateur. These children are, after all, on their way to professional status; some of them, withdrawn from this performance, are already members of the Musicians' Union. Their young enthusiasm and spirit and enjoyment made up and, in fact, quite hid from me, much that must have been faulty. But I agree with the critics that public performance is a doubtful benefit; the audience, apparently composed largely of relatives, school children and prodigy-hunters, was far too enthusiastic. In the piano concerto the soloist had, perhaps, been wrongly instructed, but even I could understand that she kept her foot too long on the pedal and used too much *rubato*, and lacked, as did the orchestra, the maturity required for Mozart. She received a great ovation, with bouquets, which it is to be hoped she may soon forget. The Beethoven Symphony No. 2 in D showed the same fault, and was played perhaps precisely as it should be by adolescents ignorant of the full range of emotion; it failed to hold my attention. But how well they played the Max Arnold suite *To Youth*, and with what spirit they marched through Pomp and Circumstance. Dr. Jaques well knew how to turn that spirit to account.

I detected the same spirit in the beautiful professional playing of Britten's *Young Person's Guide* by the London Philharmonic Orchestra; with what gusto the tympani rolled, and the various groups cracked their musical jokes; with what *éclat* they swung into the last noble fugue; and at the end the usual sobriety of these distinguished musicians broke down and they stood to acknowledge a great wave of applause, broadly smiling.

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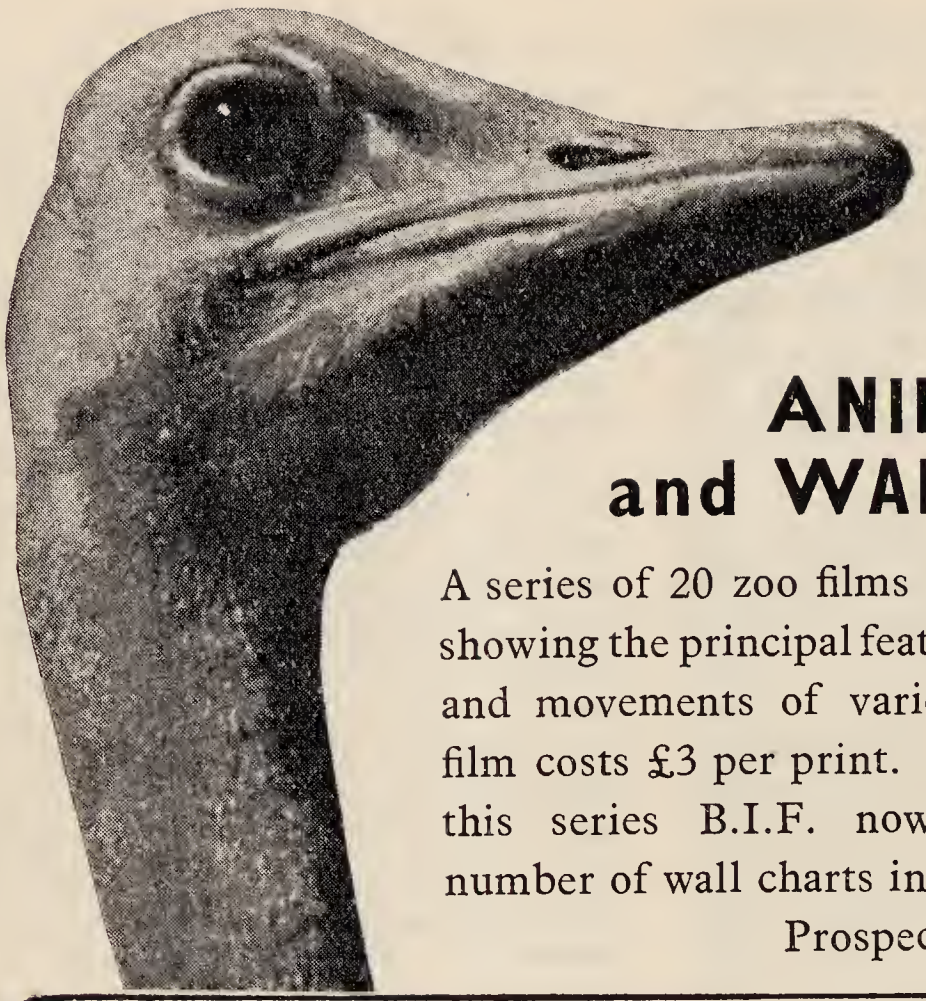
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I HAD been drawn to the Bath Assembly in the first place by the advertised International Festival of Children's Films; hoping in my ignorance to sit through enchanting hours of French, Russian or Czech nursery entertainment, and although what we actually saw proved to be well worth seeing, I still consider the title to have been misleading. The films shewn were all made by, or for, Children's Educational Films, except the two truly continental ones which have been brought over and edited by this body. But this disappointment turned out to be a matter for national pride, for it seems that only in this country are children's films made to any extent, except in Russia, of which only one is available, and Sweden, where they are just beginning.

In all, sixteen films were shown,



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four at a time; several of them have already been reviewed in these pages. Children's Educational Films gave a party for the local educationists, and a subsequent party for the Press, presided over by Lady Allen of Hurtwood and Miss Mary Field, who told us about the work and invited discussion. They reported how, at the educational gathering, country schoolmasters and clergy had implored them to make these films available, on 16 mm., for rural districts. Certainly the more one learns of the loving care and missionary spirit put into their making, the more respect one has for the films. Such tender care for her audiences inspires Miss Field, such determination to give real *entertainment* value, and to avoid priggishness, as well as to set good examples of behaviour before them. *The Last Load*, for example, of which we saw the *première* in Bath, should satisfy the most ardent young gangster; the excitement of the chase is such that I was left gasping; and the accent, discreetly on good conduct, is successfully disguised in rough-and-tumble.

The theme of children out to catch thieves is even more beautifully handled in *Bush Christmas*, with all the advantage of the Australian setting and the surprising sweetness of the Australian accent in its native place; and the Canadian story of *The Boy who stopped Niagara*, a surrealist fantasy, seemed to me so good that I wondered whether, in fact, it was equally acceptable to children. But the audience was unremittingly enthusiastic, though their greatest ardour was evoked by *Circus Boy*, at the end of which arose a great groan of disappointment at there being no more. The 'audience-reaction' to this was very interesting; the hero fluffs a high dive in the school swimming bath. After the holidays, spent in a circus, where he learns to walk the wire, he does his dive with a faultless grace which earned enormous approval from the audience, even after all the circus excitements which had gone before. Physical skill and proficiency, and beauty too, are obviously very important. These audiences were rather older than the usual Saturday morning ones, as school boys and girls of over eleven had been given seats.

But of all the films, the best, to my dull grown-up intelligence, was the Russian one, surely made for little girls? With a running commentary by Herbert Marshall, the story and even the speech is easy to follow. The moral issue is nicely pointed; the story being of a little girl who could not skip. In a dream she climbs up on to the elephant's knee and he tells her she must do a good action, and then she will be able to skip; her first good action is a failure because it is not genuine and leads to trouble; her second is real, because it comes from her loving heart; now she can skip, and she joins the other children—a chorus which would hardly have disgraced Diaghelieff, yet they were entirely childish and natural, skipping to a merry tune.

There is none of the high finish so noticeable in good English or American films; interiors are negligible and badly lit, exterior scenes taken in streets or a great block of workmen's dwellings; all have an odd quality of tone, reminiscent of a film of 1910. Visually it is nothing; cinematographically it is excellent. Morally, G.B.I. tell me that they disapprove (*a*) of the behaviour of the other children jeering at the little girl; (*b*) of all the children jeering at a poor old architect; (*c*) of the old grandmother, and presumably the elephant as well, for telling the little girl that she would be able to skip if she were good. Whereas I was so impressed with the subtle difference so clearly shewn between a good deed done from the heart, and the deed which is merely officious, that the other things escaped me. To their credit, G.B.I have not edited these objectionable parts out. The whole seems to me to have an artistic integrity to which such thoroughly human error comes not amiss; so would children behave; so would an ignorant old *babushka, and* an elephant in a child's dream, speak. It raises the whole question, I think an important one, of the pedagogics of good behaviour as against the teaching inherent in artistic integrity.

THE 'audience-reaction' to the Children's Theatre play, Clifford Bax's *Immortal Lady*, was quite different from that of the Odeon. There was no talking, no cheering; but the Lady is Lady Nithsdale, and the gasp of relief from all parts

of the large hall which went up when her husband's escape was finally accomplished, shewed that everyone had been holding their breaths for some time. It was a genuine display of perhaps deeper emotion than the cinema evokes. The play was nicely acted, June Monkhouse made a dignified Jean Maxwell, Lady Nithsdale ; the sets were cunningly made to be used on all sorts of school platforms, and the general effect artistic. The Children's Theatre produce plays for schools alone, and have toured all parts of the country for the last two and a half years ; the actresses told me that they found a mixed audience, of adults and children, quite different in response.

As for Professor Skupa's puppets, grown-ups became children before them ; every performance was packed out ; rather ugly in the accepted Continental tradition, their manipulation shewed marvellous timing, especially where Spejbl accompanies the lady on a beautiful grand piano ; in items such as the 'Czech brass band', great attention had been paid to the score ; each instrument was played by its puppet according to the music and the illusion was complete, especially as the records and sound equipment were very good. Skupa moves several of his puppets on one wire alone, but they are none the less effective for all that.

PATRONS of the Festival hurried from concert to theatre, from theatre to Pump Room, to the films, to private houses open for the occasion, through streets lined with flowers and hung with flags ; they went on tours to outlying beauty spots, or for walks in the town with boy or girl guides. The real importance of such an occasion soon became obvious ; it brings music and good entertainment, in abundance, to the locality. I heard that the average number of visitors each day was about 500 ; the average audiences numbered round about 2,000 ; the large proportion of these would be local and West country people, and school children.

All the heads of schools and the Director of Education had met in conference three months ago and reserved 10,000 seats for the use of all the schools, but for children over 11. The Director told me he should have included the younger ones, especially for the films and the puppets, and will do so next year. The children and students also played their part as hosts ; the guides, big boys and girls from schools and the Technical College, had been primed by the history staff, and led small parties of visitors on morning walks through the city. The students of the Art Secondary School had made a very handsome map, decorated with lino cuts of places of interest, and framed in a border of lino-cut motifs, all done by fourteen-year-olds, which filled one large window of the Gas Company's shop ; the students of the Bath Academy of Art at Corsham Court, besides acting as guides to Festival visitors who went out to see their exhibition and the famous house and grounds put on a *ballet divertissement* on Sunday evening in one of the beautiful great rooms ; this, I heard highly praised. The choir of the City of Bath Boys' School assisted the Bach Choir in the Matthew Passion. I myself engaged a private guide, and met a nice prefect from one of the big girls' schools by appointment at the Guildhall ; possibly I shewed her more of Bath than she shewed me ; we explored Sally Lunn's house from top to bottom where she had never been before, and found the Museum shut with a notice on the door saying 'Closed till Thursday' and a quart bottle of milk standing firmly on the step ; but she told me a good deal about the layout of the city and enjoyed, in spite of her prefectship, the largest ice I have ever seen.

I interviewed some big school girls who clamoured for more music and opera all the year round. The Spa Director told me that the Mayor entertained a party of thirty children from Birmingham, who spent the night in a youth hostel ; many school visits are paid to Bath by children at all times. He went on to tell me that Bath was known long before Warm Springs as a centre of healing for polio myeolitis, and that 200 children had benefited from the treatment after the epidemic of last year. Accommodation is scanty, and a special centre is urgently needed.

THE map in the Gas Office was so good that I put in a visit to the Art Secondary School where it had been made, and found this establishment to be a unique institution,

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two years old, taking children from 13 to 16 for general education and, or through, art, teaching by the project method, not specifically as vocational training. Geography may be learnt through pottery; young students work out in the streets, learning mathematics by measuring and drawing buildings, or by actually making slide-rules in their classroom. It deserves an article to itself.

The enthusiastic staff here persuaded me to visit Corsham Court, the Bath Academy of Art, which must be the only residential art school in the country; this beautiful house is the seat of Lord Methuen, who has retired into one wing, making the Art School free of the rest of the house with its pictures and furniture, and the large grounds. This also deserves more space than I have here. In the exhibition of work we saw not only the students work, but specimens of the professional work of the staff, and samples of the paintings of children taught by students in training; these were most attractive, particularly beautiful in colour, and a fine guarantee of good training.

The Bath Academy is part of Bristol University; the project method is followed here, students learning biology and design in the same laboratory, literature and stage design, dancing and anatomy; happily and healthily working in wooden huts in an open meadow, or in the magnificent rooms at Corsham, or in the lovely park. Of all the fine things I saw in Bath, this seemed to be the finest.

In spite of the highbrow quality of entertainment (and I do hope that next year the circus may be part of the Festival itself) there was an engaging air of friendliness and indeed homeliness underlying the civic pride which the city displayed. The taxi driver who drove me to the Georgian Ball said, as we approached the Pump Room, 'Now I will tell you how much this will be; it will cost one and fourpence. We may have some difficulty at the entrance, there are hundreds waiting to see you arrive. I only tell you to save you embarrassment and fumbling for money.' I was vastly obliged to him; the approach was packed with people, and it was bad enough getting out of the car in side-hoops and a wig; I quite longed for the Sedan chair, which was employed by various little pageants at the beginning of the week.

The weather for the week I was there was almost perfect. Drifts of fallen blossom floated in the streets; the city was at its best; and in the short time I had to explore I noticed one or two bits of restoration in, I think, Lansdowne Crescent, and two entirely rebuilt houses on the other side of the town that are quite masterly.

Rhoda Dawson

POSTSCRIPT . . . AND THE SCHOOLS

1. *Organization* (as it affected the children).

Last February a committee was set up to organize:

(i) block bookings of seats at reduced rates for children in the schools, and some for schools outside Bath;

(ii) the training of secondary school children and students to act as guides to the city;

(iii) the housing of the National Youth Orchestra in the city for a week of intensive rehearsal.

2. *Special events for Youth (in addition to the entertainments available).*

(i) A Youth Service at Bath Abbey during Assembly Week.

(ii) An 'Open Forum' Broadcast, in which a Bath boy and girl exchanged views with a boy and girl in the U.S.A.

3. *General points which emerge as the response of the children is considered.*

(i) The children were introduced to many new forms of entertainment to set beside the familiar cinema. They were enthusiastic about theatre, opera, puppets and orchestral concerts.

(ii) The stage portrayals of eighteenth-century life (in 'The School for Scandal' and 'The Immortal Lady') seem to have made real to the children the life of Sheridan's age; it should now be easier to people in imagination the Georgian houses of the city.

(iii) Through learning to guide visitors round the city, many gained not only much historical information but also a new pride in Bath.

(iv) The response to 'The Immortal Lady', especially among the older children, was particularly enthusiastic and proved that a high standard of acting and production evokes the liveliest response.

(v) The films offered by 'Children's Entertainment Films' were found to be suited—as intended—to children of 8-11 years. The older children found some too childish. A great variety of opinions has been expressed on individual films, demonstrating again that children are often more sensitive to an inartistic moment than might be expected. The most frequently heard criticism was of any kind of artificiality, *e.g.* occasions where the speech of children in the film sounded unnatural.

Altogether, 10,000 seats were booked at cheap rates for the children of Bath. Secondary modern, secondary grammar, technical and independent schools participated, and many contributed helpers. All are looking forward to a repetition of the Festival next year.

D. E. Melhuish

HUMAN RELATIONS

A journal of Studies towards the integration of the Social Sciences

In recent years social science has shown a marked trend towards practical work designed to help with the immediate problems of organisations and communities. There has also developed, in many countries, integrative groups of social scientists, drawn from various disciplines, who desire to make themselves socially effective in relation to problems of their communities. Among these groups are the two who will jointly edit the new Journal.

Related to these changes there is to be seen a growing need to clarify and validate concepts and methods of practical field work; to relate scientific theory to scientific practice; and to encourage the emergence of useful, social science concepts. To foster these developments is the policy of " Human Relations ".

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The Tavistock Institute of Human Relations, London, England.

The Research Center for Group Dynamics, Cambridge, U.S.A.

Hamlet

Presented by Laurence Olivier, Odeon Theatre, Leicester Square

The Hamlets seen by this generation remain in memory as fine speakers of lovely verse. The actors have portrayed a melancholist, melodious in grief; but none has shown so whole a man as does Olivier in this performance. He is a prince of Hamlets. In his welcome to his friends and fellow students it is possible to believe that this is the gay vigorous young man, hard drinking, often hard working, an excellent swordsman. Again, when the players come to Elsinore, he shifts a little the burden of his tragedy, in sheer pleasure at the prospect of the play.

Olivier decided to play the part as 'the tragedy of a man who could not make up his mind'. This was to make a great and complicated character simple. Nevertheless in his playing he still cannot reduce it to the simplicity of his thesis, for the matter is in every line, even after the drastic cutting by Alan Dent, which was made to bring it within the compass of a long film.

Impossible to produce this play without arousing criticisms, indignations and exhilarating discussion. Impossible to see it without becoming aware of subtleties previously missed in the reading or the theatre. Most intrepid to be courageous enough to try to put it into the relatively new medium of the film. The prejudice of those who cannot contemplate their Shakespeare, particularly their Hamlet, in this form should be overcome, because this is a handsome enterprise, boldly conceived. For school children, it is best seen after careful study of the play and preferably after having seen it on the stage. It can then fulfil its exciting function of sending everyone back to read again and see more clearly how manifold are the problems and implications.

For examination purposes, it may confuse those who are working on it as a 'set book', because the text has been edited and transposed. There is also the interpretation in the playing of the Queen who deliberately drinks from the cup, knowing it to be poisoned; an act which sets up a train of speculation about her motives during the course of the play.

The rendering of the ghost has been much castigated. Its first appearance in the film was sufficiently chilling, the shape of the helmet only dimly perceived through mist. True, the lines were audible only by careful listening and only if one already knew them. Apart from that, it seemed a better apparition than the usual stage manifestation with its inevitable flesh-and-blood appearance and its ludicrous burblings beneath the boards; and in the play itself it cannot but be an alien piece of melodrama.

Perhaps as film, there is some hammering home of points which could be more subtly made, but it has its value here for those who are honest enough to admit that some delicate indications escape them which are therefore more easily apprehended for a little judicious hammering.

Jacqueline Saix

Book Reviews

Modern Teaching Practice and Technique. *By J. H. Panton, M.A. (Longman's Green. 8/6).*

This book is by the Vice-Principal of the Borough Road College, Isleworth, who is able to draw on a very extensive experience of teaching and the training of teachers. Mr. Panton's theory of education and underlying outlook is up-to-date and progressive, but his practice and technique, while still deserving the adjective 'modern' is nevertheless more traditional and cautious. The reason for this antithesis emerges clearly. The author is determined to be strictly practical, and is conscious throughout that 'At present the teacher is compelled to deal with conditions as he finds them . . .' Mr. Panton is thus bound to face all the obstacles to new methods which still frustrate the ordinary teacher, although he stresses, whenever he dares, the need for activity and experiment in the classroom and outside it.

Chapter I surveys the Art of Teaching and its dependence on the nature of children. The next two chapters describe the physical and mental aspects of the learning process. Chapter IV is so elementary that it could be left out even for beginners. It states, 'When the reader commences his practical work he will probably be confronted with a class of pupils', and continues at length to advise him to find out such things as the average age of the pupils, their names, their level of ability, and what he is supposed to teach them. It also introduces the Formal Steps of Herbart (died 1841), and while their defects are vividly pointed out we find them used later on as the background of technique.

The central section (Chapters V to IX) is a full exposition of the three types of learning: (i) the acquisition of skills, (ii) the development of knowledge, and (iii) the development of taste. In all this the reader may find himself tied up in trying to distinguish the 'steps' of Preparation and Presentation (in a method-unit, although the term Preparation is also used for a single lesson), and in not confusing them with the Introduction and Development (of a lesson) which are the terms used in Chapter XL on 'The Teacher's Preparation'—another sense of the word 'Preparation'. In brief the terminology is tiresome; and orderly procedure, however necessary, should not be so pedantically pursued.

The whole book is thorough, full of practical examples, and enlivened with anecdotes. It applies mostly to the teaching of pupils under 15, and will be of more value to the beginner than to the experienced teacher.

A. K. C. Ottaway

The Living Organism, *F. G. W. Knowles, 12/6.*

Chemistry and Human Affairs, *W. E. Price and G. H. Bruce, 21/-.*

The Study of the Physical World, *N. D. Cheronis, J. B. Parsons, C. F. Low and C. E. Ronneberg, 21/-. (All published by George Harrap).*

The Living Organism, an excellent book, is intended as a preliminary course and an introduction to Biology. It is not directed to fulfil the requirements of a particular examination and is primarily constructed to avoid highly specialized laboratory equipment. The arrangement is on a seasonal basis, the three parts corresponding to the school terms. The first comprises a survey of the methods of observation and classification of plants and animals exemplified by occupants of rivers, ponds and the sea; the second treats of reproductive methods with selected examples, and the third covers a study of some land animals and plants. A section of this part treats of the evolution from aquatic to terrestrial life.

The general treatment is of a very high standard in that it not only provides scientific information but also maintains interest by dealing with practical detail on a wide basis. It contains over 100 well-drawn diagrams and 28 plates which are models of photographic excellence. The book has been a pleasure to review.

Chemistry and Human Affairs is of American origin, and its methods of approach differ in many ways from those generally used in this country. Its 17 'units' cover nearly 800 pages and contain a large number of facts without very much attempt at correlation. It is, of course, not intended to be a chemical text book and is presumably not meant for serious students of chemistry. It appears to the reviewer that the book is unduly lengthy. This is to some extent due to the author's determination to avoid being dull. Unit 9, the Halogen family, begins, for example: 'Meet the Halogen sisters—fluorine, chlorine, bromine and iodine. They are a lively crowd . . .' Hydrogen in Unit 3 is described as a 'noisy element' owing to its forming explosive mixtures. Oxygen is characterized as the problem child owing to its destructive function in forest fires and mine explosions. If there is any purpose in popularizing Chemistry along these lines then the book succeeds admirably as this approach is maintained more or less uniformly throughout.

It is surprising that there is practically no mention of chemical analysis and chemical testing, either from the viewpoint of its importance in process and product control or in maintaining standard of purity. This is surely one of the important functions of chemistry in human affairs.

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The Study of the Physical World, also American, is intended to cover those aspects of science necessary for a general education. The authors are members of the staff of Chicago City Colleges, and the work is the product of eight years experience in providing a survey course in physical science. It provides over 800 pages of well-written text illustrated by over 400 figures and diagrams. The reader is first introduced to the principles of scientific method after which one-third of the book treats of the structure and history of the earth and the solar system. This is followed by a consideration of heat, electricity and energy changes and includes treatment of atomic structure. From this the nature of the chemical elements is derived on the basis of the periodic classification. After a survey of the metals, particular attention is paid to carbon and its relation to foods and fuels. Magnetism and electricity are then reviewed, with emphasis on electric power generation. The elements of sound are discussed and the principles of light phenomena examined. This is developed into a consideration of stellar spectra. The last chapters of the book deal with geology.

Each of the 48 chapters ends with a summary of its contents followed by study exercises and a list of books for further reading, each with a brief note of its contents.

The Study of the Physical World is an excellent book. It is, at the same time, readable and informative. It is not intended for the specialist and yet succeeds in giving balanced pictures of the many subjects treated. It avoids the superficial treatment which unfortunately is too frequent in general statements on scientific subjects. The authors are to be congratulated on the success with which they, themselves, have applied their own advocacy of scientific method: the book deserves a wide public.

Elsa M. Plant

The Conflict of Science and Society *by Dr. C. D. Darlington, F.R.S. Reprint of Conway Memorial Lecture, April, 1948, with Foreword by Sir Richard Gregory, F.R.S. (Watts, 2/-).*

This little booklet is a rare treat and a challenge. A treat, because it displays a personality with conviction, courage, and devotion to science, who expresses himself vividly and concisely. And a challenge, because what he has to say is painfully relevant to Britain's situation, now that we must depend less on power and more on ideas. This essay should be the subject of discussion in the Civil Service, the Universities, and in Industry. For if Darlington is right, we are losing ground and must wake up and become more receptive to new ideas.

His theme is the conflict between Discovery, as the active principle of science, and Continuity, as the necessary basis of society. Fundamental scientific discoveries are inherently revolutionary, and old knowledge and methods must be dispersed before the new can be established. But society, with its inertia and intellectual and other vested interests, inevitably tends to frustrate the new. Darlington does not tell us now to overcome this perennial conflict of old and new, but he gives striking examples, not only from past times, but also, more disquietingly, from contemporary Britain. It may be that his examples give a somewhat one-sided picture, but that is no ground for complacency.

I recommend this lively work to all who wish to remind themselves, or to make clear to the next generation, that the advance of knowledge and its application to human welfare is not a matter which can be left to a political party or to some imaginary enlightened authority, but is an unending struggle by courageous personalities such as the author.

L. L. Whyte

The Child's Hearing of Speech. *Mary D. Sheridan. (Metheun, 10/6).*

Speech, the normal means of communication between human beings, is so much taken for granted as part of the natural equipment of every child that the technique of its acquisition is to the majority of people, including many teachers, an unknown quantity. We are brought very sharply up against this fact in *The Child's Hearing of Speech.*

This volume is the result of an original piece of research carried on over a period of years, concerning

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children from Nursery School to Grammar School age and including handicapped as well as normal children. One's first thought on putting down the book is of a job thoroughly well done. There is much to commend it; the writer's competence to deal with the subject both from the medical and educational side; the evidence of the trained scientific mind prepared patiently to check and countercheck at each point; and withal a deep understanding sympathy with the child mind.

The book is divided into sections, the first dealing with the relation between intelligence, hearing and speech, and the defects of speech in school children. Incidentally the summary of these defects is a rather alarming one, and points most clearly to the need for speech training, or at least a training in elementary phonetics, for teachers as a whole.

The second part deals with the technique evolved for the examination of children with speech defects, and the scholastic attainments of such children as are found to be suffering from impaired hearing.

There follows a section concerned with what are called 'instructive cases', and instructive they certainly are. Andrograms showing varied degrees and kinds of impaired hearing for a typical group of twenty children are given, children who in the normal schools must have suffered greatly; first by reason of the strain imposed in trying to keep pace with their fellows when much (in some cases all), oral information passed them completely by, and second (for handicapped children are very sensitive) in the knowledge that they were thought backward, or at best, dull.

Following on these there is a valuable chapter on the acquisition of speech, and the last section gives a survey of the present position with regard to children with defective hearing, and suggestions as to how conditions may be improved.

It is to be hoped that the book will find its way into the hands of all teachers, and in so doing not only help to meet the urgent needs of certain individual children, but also ensure that correct speech is the lawful heritage of every child.

May Elliott

Speech and Drama *by Rose Bruford (Methuen, 6/-).*

Reading some textbooks on this subject, one might suppose that speech training were merely a matter of changing children's pronunciation and teaching them to recite poetry. Miss Bruford's opening sentences show that her attitude is a broader one:

> 'The purpose of speech is communication. It has grown up with our civilization. It is man's chief means of exchanging ideas, and clear speech becomes daily more necessary with the rapid growth of telephone and radio.'

Because she begins on this sociological basis, her remarks on the aesthetic value of good speech will be readily accepted. 'English is a beautiful tongue in which much that is beautiful has been said and written; and the teachers have the very best chance of bringing English people to a sense of its beauty.'

Miss Bruford's book shows very clearly that the utilitarian and aesthetic aspects of speech training can be reconciled. It considers the correct use of the voice, the handling of words, story-telling, verse speaking, mime and drama. Although addressed particularly to would-be specialists, it can be recommended to anyone concerned with speech in the schools; and teachers of any subject might consider the remarks on the teacher's voice in Chapter XI. Too little attention has been paid by training colleges and psychologists to the mental and emotional effect on children of harsh tone, high pitch, excessive loudness and lack of vitality. *Clive Sansom*

Hamlet *by William Shakespeare with a psycho-analytical study by Ernest Jones, M.D. (Vision Press, 8/6).*

This psycho-analytic study of Hamlet is concerned with what has been called the central mystery of the play; thus it seeks to explain Hamlet's hesitancy in avenging his father's murder. Dr. Jones briefly discusses the difficulties of attempted explanations which take into account only the conscious mind; he next describes briefly, in terms of Freudian findings, a child's unconscious conflict in relation to his father and mother. From this theoretical basis he sets out to explain the main characteristics of Hamlet's behaviour.

He then makes an extremely interesting comparison between Shakespeare's play and the original Hamlet saga, suggesting reasons, based on Shakespeare's own emotional conflicts, for the changes made. He concludes his study with the following statement:

> 'It is only fitting that the greatest work of the world-poet should have to do with the deepest problem and the intensest conflict that have occupied the mind of man since the beginning of time—the revolt of youth and of the impulse to love against the restraint imposed by the jealous eld.'

Those readers who are not familiar with psycho-analytic theory and practice may find this formulation of the nature of man's deepest conflict rather narrow. They may feel the need to see the fight between youth and age as in itself only an aspect of a more general contest, that between nature inside man, his subjective instinctive desires, his spontaneity, and nature outside him, the objective facts to which he is compelled to adjust himself if he is to stay alive. The psycho-analyst tends to see this basic struggle in terms of the fight between father and son, because the father, at least in the patriarchal form of society, becomes the first and most dramatic agent and symbol of the external frustration of the instincts. But I think that such a way of seeing it, though useful and at times necessary for the psycho-analyst, may be misleading for the lay public and has in fact led to certain misunderstandings of the implications of psycho-analytic findings, for instance, to the idea that psycho-analysis advocates the getting rid of all restraint. Shakespeare obviously suffered from no misconceptions on this point. That he was struggling with the broad nature of the problem, through play after play, is clear even though he was not consciously aware, as the psycho-analyst is through clinical experience, of the personal childhood roots of the problem in the so-called 'Oedipus situation'. For instance, in *Troilus and Cressida* he makes Achilles say:

> 'My mind is troubled like a fountain stirred
> And I myself see not the bottom of it.'

And one sees something of the tremendous scope of the problem Shakespeare's poetic intuition drove him on to face if one thinks of the plays which were written just before *Hamlet*—*Julius Caesar*, *Henry V*, *Troilus and Cressida*. Bearing in mind Ulysses' famous speech on order, in *Troilus and Cressida*, with its sentence, 'And the rude son should strike his father dead', together with the fact of the political events of the time, such as the Essex plots against the throne of England, one can see the theme of Hamlet in perspective. One can see it in terms of the biological and historical fact that man has by his own handiwork, by his creation of the institutions of society, including the family, substituted to a large extent the compulsion of society for the compulsion of nature, in order that he shall in fact have greater freedom to live. Perhaps the artist who illustrated this volume had an intuition of this aspect of man's deepest problem for there is a continual preoccupation with hands in nearly all the illustrations. It is in fact the handiwork of man in its broadest sense which makes him less the slave of nature than are the animals: more free, in the external fight with nature, and yet more torn by internal conflict and revolt against that very order which is the condition of his external freedom. But the hands in the illustrations are impotent hands.

The most profound human problem therefore is that the instincts if unordered, unintegrated, are themselves disruptive of that very external

reality which they need to satisfy them. So what Hamlet is struggling with is the knowledge that he cannot help having hated and wished to destroy what he both loved and needed—his father. And it is not just because society says you must not kill your father, not just the imposed morality of society and fear of its punishment, that is the conscience which makes him a coward. It is his own inherent morality, the primary guilt of knowing his own capacity to hate what he also loves, which in the end drives him to bring about his own destruction.

Thus the point I wish to make here is that the struggle between youth and age, parent and child, over the control of the instincts, which is the basic reality of every person's experience, is in itself symbolic of a wider fight, the contest of two contradictions 'between whose endless jar' the whole richness of human life resides.

Marion Milner

The Question of Lay Analysis

by Sigmund Freud. (Imago Publishing Co., Ltd. 9/-).

This little book has appeared for the first time in English, without much publicity and without publishers' sensation; but it contains within its eighty odd pages a masterly exposition of psycho-analytic knowledge, an account of psycho-analytic treatment, and a noble plea for the place of lay analysis. (Lay analyst is surely an unfortunate title, but given our present attitude towards the medical profession, there would seem to be no other than we can use.)

The socratic method of writing may irritate some, but it enables Freud to range over a wide field. He begins with a clear account of the symptoms of a neurotic illness, for which the physician could find no physical cause. Medicines and regimes had had no effect, and the patient finally consulted an analyst. In describing the analytic situation, the relationship between analyst and patient, Freud gives us, perhaps the most valuable part of the book, an account of his own discoveries of man's psychical life. Patiently and with great skill he leads his would-be questioner through the intricacies of the Id and the Ego. He defines the therapeutic goal of all analysis (and analysis here *means* psycho-analysis and not what so often passes for it). This goal is the strengthening and synthesis of character, so that it may be master of, rather than slave to, the instincts, no longer hunted by an *over*-severe conscience, nor debilitated by crippling repressions. In these words Freud sums up:

> 'By getting the patient to set aside his feeling of resistance towards telling us these things we educate his Ego to overcome its desire for flight, and to tolerate the approach of what is repressed. In the end, when we have succeeded in reproducing the repression-situation in his memory, his compliance is magnificently rewarded. The whole difference in time proves to be in his favour, and the thing before which his childish Ego recoiled in fright seems now, to his mature and strengthened Ego, often no more than childplay.'

In the next chapter Freud discusses childhood sexuality and shows how man never entirely overcomes his incestuous desires. He reminds us of the tremendous forces that are active in the four and five year old child: 'the springtime of sexuality is a time of intellectual blooming too. I am inclined to think that when they enter on the latency period they become mentally inhibited, duller. Many children, too, begin then to lose their physical charm.' Freud poses the question as to what attitude society should adopt towards the 'sexual indulgence' of childhood, and goes on to remind us that there are less civilized races who allow children's sexuality free play, but this very fact may prevent the cultural achievement that has been brought to flower in the West, for example. It would seem that civilized man's culture is bought at the possible expense of individual neurosis.

The plea for the place of the lay analyst is partly based on the need for more 'analyst-teachers' if, as the translator so aptly says, 'neurosis and maladjustments are to be obviated where they arise—in childhood'. Freud points to the educational field where not medical but psycho-analytic and educational measures can combine to 'eliminate the nervous symptoms and undo the malformation of character which has begun'. And he ends with these noble words: 'Our civilization puts an almost intolerable pressure on us, and some alleviating correction is wanted. Is it only a phantasy to hope that analysis, in spite of all its difficulties, might be called in to prepare mankind to find and apply such a corrective?'

The translation is extremely readable. All those concerned with education should read this book, for, as the translator indicates, no better introduction to Freud is likely to come our way.

Edgar Myers

LETTERS TO THE EDITOR

30A Primrose Hill Road,
London, N.W.3.
4th May, 1948.

Dear Editor,

In reading Miss Cornish-Bowden's thoughtful and appreciative review of the new edition of Miss Gardner's book, *Testing Results in the Infant School*, I was struck by one point that requires comment. Its bearing goes far beyond the question of the value of Miss Gardner's research, and affects people's attitude to scientific enquiries in education generally. Miss Cornish-Bowden refers to the 'manner in which Miss Gardner set out to prove her belief', etc. Now, Miss Gardner did not set out to *prove* anything. Her aim was to *discover* what the long-range effects of different methods in Infant education happened to be. She was, in fact, as I was, astonished at the comparative results of her ingenuity tests with the two groups, and at the unexpected result that children in the experimental schools did at least as well as, when not better than, those from the more formal schools, in the three R's.

Miss Gardner tells me that several people, in looking at the illustrations in this new edition, have remarked, 'I suppose you chose the best examples you could in order to prove your point', although she specifically says in the book that they are representative averages from both groups, and that they were assessed by three independent people and not by herself.

It is interesting to find how little this point of scientific method is appreciated in educational research.

Yours truly,
Susan Isaacs

Dear Editor,

Junior Clubs for school children arose during the war to offset the horrors of black-out and shelter life.

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This Club, among others, has survived, helping many children to maintain stability by providing opportunity for play, for informal contact with adults thereby relieving tension in over-crowded homes.

The importance to the Club children of frequent holidays and week-ends away from the slums urges us to set up a permanent camp which they will feel to be an ever-available part of their club and where parties or families can go for long or short holidays.

It is hoped to acquire Hawkspur Camp in Essex, home of the Hawkspur Experiment and of Q Camp for Boys, for this purpose. The camp is only 50 miles from Regent's Park. Its agricultural surroundings will give the children the opportunity to know something of living and growing things.

It is proposed to form a Trust to acquire and manage this property. About £2,000 will be needed, of which £1,000 has already been subscribed by the workers concerned. We will welcome small contributions towards this initial cost, at 6 Delamere Terrace, London, W.2. It is anticipated that running expenses will be covered by existing organisations, but we always have a few children for whom we are seeking sponsors willing to pay for holidays and other treats.

We hope that, in addition to its primary aim, the scheme will provide experience of wider application in the handling of incipient instability without diverting the child from his home environment. *Noreen Goodson*
Arthur T. Barron

[*This would certainly be money well spent.—Ed.*]

NOTICES

Reason and Unreason in Society

The theme of the Rationalist Press Association's third Annual Conference, *Reason and Unreason in Society*, is of the utmost importance at this time, when a retreat from reason is marked and, theoretically, to be expected.

The Conference will take place in the very beautiful surroundings of Magdalen College, Oxford. Lord Chorley will be President and Professor A. E. Heath Vice-President. Members will assemble for tea and introductions in Hall on Friday afternoon, July 23rd, and the Conference will close with lunch on Tuesday, July 27th.

Among the speakers will be Professor Gilbert Murray (who will discuss 'The Meaning of Agnosticism'), Dr. J. Bronowski, Dr. J. A. C. Brown, Dr. Joan Malleson, Kingsley Martin, Dr. K. R. Popper and Professor Gilbert Kyle. Full particulars will be found on page 117. Applications should be made without delay.

New Educational Showroom.—An Educational Showroom will be open from 1st June at the Library of the London Oxford University Press at Amen House, Warwick Square, E.C.4.

In this showroom teachers will be able to inspect Oxford School text-books for every grade of school, and also books of reference.

MONTESSORI TRAINING COURSE

BY arrangement with Dr. Montessori and the Montessori Centre, London, it is proposed to hold, in Edinburgh in the early Autumn, a Five Months' Course leading to the Montessori Diploma.[1] The classes will be held on three evenings a week (after school hours) and on Saturday mornings.

Those wishing particulars and likely to take such a Course should communicate with Miss Ruxton, F.E.I.S., 63, Merchiston Crescent, Edinburgh 10.

[1] [Not yet recognised by the Ministry of Education.—Ed.]

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THE NEW ERA

IN HOME AND SCHOOL

ASPECTS OF TEACHER TRAINING

J. B. Annand, Secretary, E.N.E.F.

Our growing hopes about the part that education could play in social regeneration if the 1944 Act were fully implemented have led to an increasing concern with the training of teachers. When, therefore, the English Section of the Fellowship was generously offered the hospitality of *The New Era* for a series of articles, the Education Committee chose this topic, not in the belief that it could be studied exhaustively in a single issue, but rather to bring together certain broad aspects of the question which are receiving attention in England.

We are beginning to form a new conception of the function of teachers in society. We begin to appreciate the depth of their responsibility in influencing its design; to comprehend more urgently their share in moulding, through the pattern of relationships they establish within their schools, the personalities of the growing generation; to understand more clearly how these relationships qualify those personalities, informing them with a spirit of response or of rejection, of co-operation or of competition, of awareness or of apathy. For as children are treated in school, so largely will they tend to behave in the world. This is not to deny the influence of the home. Where that is bad, good human relations within the school can only help; but where good, bad relations may mar it.

It is not surprising, therefore, to find the theme of co-operation running through the articles that follow, and the unspoken question 'What sort of a person should the teacher be?' In his article 'The Teacher's Rôle', Mr. A. L. Hutchinson stresses the need for shared responsibility in the school community, and the need to organize the school to serve the child. Miss H. M. Berry, in 'The College Community and the Individual', delineates the kind of relationship between college staff and student that one would like to see between teacher and taught in all our schools, 'efficiency combined with common consent'; people joining in group activities 'for the fun of it'; the place of aesthetics arising out of 'a circus on the green'. Here is the richness of shared experience, of awakened awareness; here the opportunity for the student to 'be herself'.

Psychology, so often in prospect alarming to the student, is robbed of much of its terror by Dr. A. Bowley, for as a college 'subject' it is seen to be the doorway to knowledge of behaviour and of development. 'Know yourself and know your children', says Dr. Bowley in effect, and the acquisition of this knowledge becomes an active participation in the study of living children in real situations.

Miss Catherine Fletcher's article draws attention to a new need that will have to be met in the County Colleges, where a great opportunity will be found for helping the 15–18-year-olds, already absorbed into industry, to reach a happier and richer maturity. Having set the scene, Miss Fletcher asks what sort of training is necessary for the teachers who will share this task. Again the word 'co-operative' occurs; the County College is seen as a Youth Centre, a creative, co-operative, comprehensive community, whose staffs will need such experience and training as will stir their imagination, besides giving them knowledge and skills.

Clearly much thought is centred on the training of teachers. It is the function of the new Institutes of Education to correlate the experiments and research which are going on within their area. Professor M. V. C. Jeffreys shows in his article how Birmingham is tackling these new and fascinating problems, and he explains what services the Institutes will render not only to students in training, but also to experienced teachers.

But whatever the techniques of training, or of teaching, the ultimate worth of the individual teacher will depend on himself or herself, on the possession of a feeling for values, on the positive response with which any situation is met. In the belief that Art may do much to enhance and quicken these qualities in the individual, Mr. H. J. Hines has given a major place to it in his curriculum. Once again it is seen how shared experience, emotional, aesthetic, active and creative, helps to give poise and discernment to those who are fortunate enough to have a part in it.

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The College Community and the Individual

H. M. Berry

Principal of Hampton Emergency Training College

EVERY experience has its own intrinsic quality which is a unique unity, and as such affects the individual. A vocational training may be regarded as such an experience. Those who undertake a teacher's training must gain factual knowledge, skills and particular techniques, but these aspects of the work cannot be isolated the one from the other, and more important they cannot be isolated from the all-over experience. For the art of teaching lies in the teacher's use of what she has acquired of knowledge and skill, and this in turn depends on the quality of her personality. It is not possible that training can alter this or even add a great deal to it. Nevertheless, training as a new experience can give something, and it can release or obstruct the capacities that a student possesses. Included in these capacities is that quality of the individual which makes for harmonious co-operation with other people whether they be the young as pupils, or the older as colleagues. The extent to which the personal factor in human relationship makes or mars the task in hand varies with the type of work. In no sphere is it more important than in teaching. The teacher has not only to reach relationships that are satisfactory for the material processes, but ones which are constructive for pupils and colleagues. The set up of a community can provide encouragement or hindrance to the development of positive attitudes to people and work. It is my purpose here to describe some ways which appear to me to encourage a positive outlook.

A sense of harmony among people is felt and is infectious. The staff, being the more permanent members of a College community, can supply or deny the feeling of harmonious co-operation from the beginning. How far it is possible for a group of individuals to reach this stage must depend in part on the qualities each possesses. Nevertheless, there are measures which can help its development. In the appointing of staff it is important to take into account their place in the team and henceforth to allow for their fullest participation in its activities. The lay-out of the curriculum and the details of organization should be presented as matters for the concern of the whole teaching body, and each member should be able to contribute her view upon them and a consensus of opinion be reached before they are put into operation. Problems which arise in the course of the work, whether they be those of integrating studies, distributing time to various activities, or those concerned with standards of work or behaviour, should be presented to the group for their solution. It is not just a matter of achieving efficiency, for that is often reached more easily by one or two persons being solely responsible and carrying their plans into action. It is rather a matter of achieving efficiency combined with common consent based on goodwill and a knowledge of the total situation. For this state of mind to be obtained for anything like the major part of the work means that a great deal of time and effort must be spent in Staff Conferences. They are often somewhat slow procedures. The chairman who hustles such a conference gets through the business in the shortest time but may leave an unsatisfied and unsatisfactory feeling at the end. All this presupposes that the members have a real concern for the community's work as a whole as well as for their specific contribution, and that they are capable of enjoying an interest in other people's spheres of work. This is demonstrated by the fact that they want to see what goes on in departments other than their own and that they are welcome to do so and to pass comment. Also by the fact that they participate in group activities, music, art, drama, games, expeditions, when interest drives them and time permits. They join in for the fun of it, not as a matter of duty which becomes dreary, not from a spurious heartiness which is tedious.

There is inevitably some tension for the student entering training, whether she comes straight from school, is a graduate, or an older entrant. There is usually some compensation for this in the anticipation of what she will gain. If the tension is to be lessened and the anticipation encouraged the student must find College a friendly place where she feels at home and can be herself. The work should be set before her as descriptions of the course from the staff responsible for them. There must be the sense that work is there to be done by combined effort and that it is worth doing and can be enjoyed here and now. For this to be so it is important that the student can start from her own point of attainment. Those of us who have worked in Emergency Training Colleges know, for example, that the standard of mathematical knowledge and skill among students varies from almost nothing to that of a highly-technical nature. For students to tackle this work with confidence it must be carefully graded so that each can start where she is able to do so, and even then many will need individual tuition. Variations in standard may be less obvious in other studies but they exist nevertheless. It is important for the student to recognize a task she can tackle, knowing where and how to get help if it is needed. The reward is in the completion of the task not in the praise nor the blame nor comparison with other people's results.

Time and opportunity for individual tutorials are necessary. This allows the student to get not only advice about her work but also to express, if she wishes to do so, her more personal problems. Apart from any help she may find in solving them, the very expression of them releases some of the tension they cause. As each student takes several kinds of study, she meets the members of staff concerned. This allows her to choose for her personal adviser the person who suits her best. This is important because it will always be that some personalities are more mutually sympathetic, and with all possible goodwill some are antipathetic. The tutorial seems the most appropriate time for making the student aware of her standard of work, particularly when it needs to be raised. There would appear no need to make public graded lists of results. Those who are successful are rewarded in knowing they have accomplished their task, and do

not need the satisfaction of beating their fellows. The unsuccessful may be unduly discouraged by comparison. Moreover if the work is to have an individual flavour and there is provision for choice of subject, and the way of tackling it, standard comparisons are very difficult to make.

Complementary to the freedom to carry out her work in her own best way is the provision of making community life as little restrictive on the individual as is possible. This needs a great fund of goodwill and mutual tolerance. Given a modicum of these assets regulations need be very few and are matters of procedure, for example rules for leave of absence or fire drill, rather than restrictions. Those in authority need to have confidence that all will be well and to expect a sensible response to any given situation. Often the material setting of the place sets its own limits—if these are explained they are understood, whereas the whims of those in charge are not. For example, a hostel is composed of separate buildings in the main street of a town where doors cannot be left unlocked at any time—therefore each student must be supplied with three keys. This may seem extravagant on the one hand, and a trivial example on the other, but the feeling for the student that she has freedom to come and go as she pleases is all important.

I have considered the provision for the individual's sense of well being because this must be satisfied if the aspects of more specially community life are to be satisfactory. The Students' Union with its representative committee provides the machinery for running the community life. It can give very useful experience to all concerned for there is no other way to understand the meaning of tolerance and democracy than by living democratically. If the individual freedom has been safeguarded the Students' Union and its satellite societies find little to do in combating authority and can give themselves freely to more positive activities.

It is stimulating to be where things are going on and to be caught up in the doing. Group study may provide for this with its preparation in lectures or prepared contribution for discussion. In the voluntary societies of a College, the members may pursue some particular field of activity. It is useful, however, to provide for the coming together of these fields of work and interest. Sometimes an idea catches alight and runs through the place. Then there must be opportunity for its interpretation and the sharing of it. For example, the circus with a fair is on the green. Some students paint pictures of it; these enthuse others. They remind them that poets and essayists, and musicians have been inspired by the same theme. Others with an interest in drama see the opportunity for mime; a few properties and costumes would help the interpretation, and so craftswomen must be drawn in. With a few hours of playing round the idea, and the fun of interpretation, and they have something to give us all. Next assembly time we laugh and cry together—feel it is good to be alive, and start the day's work refreshed and invigorated. This is but one example; one can never foretell what theme will catch fire—it may be 'springtime', 'the emancipation of women', 'the food situation', or any other notion, but it comes alive and must find expression. This is not to me mere frivolity, nor is it 'got up' for an occasion. It is rather the sharing of the interpretation of some aspect of life and it puts into practice spontaneously the skills which individuals possess for their mutual enjoyment. It gives to all a sense of achievement, for this sense is projected into the audience as well as being in the players. How often one hears the remark, 'I didn't know ordinary people could do these things.'

Once they catch a glimpse of the possibilities, most students want to pursue some mode of expression for themselves. The exhilaration which comes from new ideas and activities is in itself creative of more power. There seems little doubt that relief of tension as well as pleasure comes with these outpourings. While there may be a barren beginning during which the individual is dissatisfied with the work and herself, once this stage is over there comes a fluency in the expression of ideas and feelings in some overt form. This usually results in a greater harmony of the personality, which in its turn makes for a more

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There is a further gain in that these efforts of expression quicken the senses and make people more aware how much there is to learn from the masters in any field. It is here that appreciation of aesthetics can begin, and appreciation in its turn leads back to a greater awareness of living which artists of all kinds interpret for us. In this and other ways values are built up for and by the individual.

Throughout life people act on the values they hold, though these values may not be explicit to themselves. The training period should provide for the student opportunities which may help her to make clear to herself at least some of her values. It is all-important that as a teacher she knows where she stands and on what principles she bases her work with the children. Difficult as it sometimes is to do, the student must realize that she cannot 'be taught to teach'. She meets a class with what she is and has to give. It is useful to know details of methods and procedure which others have tried but any slavish copying of another teacher is unproductive in the long run.

Teaching practice is a testing time for the student. It is not easy for most people to give themselves freely to the work and build up through it their relationship with the children while another adult watches every move. The strain is somewhat alleviated if both supervisor and student keep in mind as their first consideration the children and their work, and if they can together assess how far it is successful. The emphasis should be on the side which is successful in order to strengthen the student's strength and to maintain her self-confidence. Criticism must be constructive and must remedy the shortcomings one by one. The rôle of the supervisor is that of a welcomed adviser who has a part to play in helping the work along as well as assessing its standard. It must always be that there are some students who at first have little measure of success and others who are insufficiently aware of the possibilities of the work, and therefore reach a self-sufficient attitude which does not promote further progress. It is the tutor's business to provide standards against which the students' practice may be set and to provoke her self-criticism, and a further awareness of the potential capacity of the children and herself. It is useful if more than one tutor can observe the work. It is not always possible for one person to appreciate the work of various types of people. It is the student's development that matters, quite as much as any immediate success. With these safeguards the student will not be over concerned to give the staff merely what would appear to please her, nor will the tutor be unduly disturbed if those under her supervision do not run true to a preconceived type.

Whatever efforts we make in considering the individual student and the necessities of training, there will always be a few who are unable to reach its minimum requirements. We cannot expect at the present state of knowledge that selection will be a hundred per cent. correct, nor that all who choose to train will have realized before they start what teaching requires of them. There are those with insufficient capacity and those who are temperamentally unsuited to teaching. This is not the place to describe the types which fall within the second group, important as the problem is for those responsible for training. The great majority will pass through College satisfactorily, some start ready and able to use every opportunity it provides, and others grow towards this stage. For training to have been effective for them all, it must have been a worth-while experience in itself. It should have enabled the participants, staff as well as students, to feel the exhilaration of hard work, to have enjoyed the stretch that long-held and new interests have brought them, and to have appreciated work and play with their fellows. Having lived happily and co-operatively students go to their work in school eager to teach and to share what they have gained, and prepared to face constructively the problems they meet. Yet they should be aware that training can give them no more than a brief introduction to the work they have chosen, and that learning in company with others is ever the business of life as a whole.

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H. J. Hines and N. J. P. Turnbull

City of Worcester Training College

THE conception of Art as a compact subject, to be confined to a special room and to be the sole concern of a specialist teacher, is still widely held in our schools. In this College we have tried to give to Art a different emphasis so that, as far as possible, it should become a basis of all College work. Art is much more than a matter of graphic expression. It is concerned with all man-made objects from dress to furniture, from the design of kitchen utensils to town planning. We live with it and partake of it, and only when we all are conscious of this will the aims of Art teaching have been fully achieved.

The Training College should be a very important source of this awareness, and it follows that its work must involve something more than the training of a proportion of its students to become specialists in Art teaching. No student should be allowed to leave College with a wrong conception of or an indifference towards Art. The teaching of Art is the concern of the Art Department; to turn out all our students with a creative attitude towards it and with some standards, is the concern of the College as a whole.

From the first we have made great efforts to interest our students in the subject. With our present educational system those students who are successful in the normal academic pursuits are rarely encouraged to study Art seriously at school, and there is therefore a strong tendency for such students to read their school subjects while at College. We suspected that many of these individuals would have good latent ability in Art, and, as we were dealing with men and women who through mature considerations were changing their whole careers, it was a relatively easy matter to persuade many to attempt new subjects. (One wonders whether this would be equally easy in the case of students straight from school with Higher School successes in the normal subjects.)

During the very early stages of the course we present all the subjects of the curriculum in their newest light to all students, and we accept the interest of the individual as a sufficient qualification for embarking on a particular study. Though one cannot guarantee the success of a student in a subject chosen on these grounds, yet some of our most successful Art students came to College with little or no previous experience in the subject, and with no intention of studying it.

One particular difficulty we have found to arise with almost all these students. It is obvious that a student in a practical subject is able to check his own work against that of his fellows more accurately than can, say, a student of History. In our experience the effect of this constant check is rapidly cumulative, so that a point is quickly reached when the student asks to give up the experiment. By very careful handling most students can be nursed past this point and thereafter they make rapid progress. Naturally, a few have been allowed to drop the subject at this stage. The constant checking of standards of personal attainment can be of infinite value to all students. No student can be adequately prepared as a teacher without doing a large amount of constructive work, using, in fact, a good proportion of the materials which form the equipment of an Art and Craft Room. The ready access by all students to such rooms, whether to work or to view, goes a long way towards stimulating the interest and the formation of standards. It is not, however, sufficient to attract students to the Art rooms. We have endeavoured to make this influence overflow into all possible fields of activity, demanding good standards in all things from casual notices to flower beds, and we hope our students will take this outlook into their schools, for the teachers' awareness of Art in its fullest sense will determine to a considerable extent the taste of the next generation.

One might reasonably ask if a teacher must be an artist in order to take the subject with children. While insisting on the needs of the highest possible personal standards, we have felt that in the case of the teacher of infant or junior children it is primarily necessary that he should live at the child's level, should recognize the child's individuality of expression, should sympathize with it and cater for it. As the senior stage is reached the pupil's ideas and interests become more stabilized and he begins to realize his position in society. He can pursue an activity for its own sake and set himself definite standards. His teacher must be prepared to dispense information and guidance of a high order, and we believe that a specialist teacher then becomes essential. Our courses have therefore been arranged so that although any student may select Art and Craft as a special study, yet all students preparing to teach infant or junior children must take a course of which Art forms the core. It is not necessary that the student should work to the child's standard; it is sufficient that the same methods and principles are applied and the same materials used.

In the concentrated Emergency Course it has been necessary to lay no particular stress on any one activity or group of activities, but to have each student cover the full range with as great a variety of media as possible in order to apply principles and to provide a wide background for teaching purposes. However, ours is no collection of short courses. If it were possible to dissociate one activity from another, Art would be no more than a series of unrelated exercises; but pictorial design may pass through various phases into scene painting, modelling may branch into puppetry or pottery, and lettering culminate in book production.

It will be seen that we do not separate Art from Craft. Working on the belief that Craft is a manifestation of Art we should find it difficult to draw a line of demarcation. Traditional handicrafts—metal and wood work, and needlework, are as usual organized in separate departments, but there is the closest possible relation with Art, the craft being regarded as a means to an end. We would prefer

to use a more comprehensive term—design—to cover the whole of the work in this field.

In addition to keeping before us the need to develop the student's awareness and taste, we have remembered that the aim of modern Art teaching is to foster individual expression. This cannot be too strongly emphasized. The term backward has been applied too often to the child who is not the best exponent of the written or spoken word. Art can supply other means of expression, and in so doing is able to supply to some children the degree of success and joy in achievement needed to bring emotional satisfaction and stability.

Our experience may therefore be summed up as follows. We have found that there is much more artistic ability present in our students than their previous records would suggest, and that the sense of urgency with which the older Emergency student attacks his work has allowed him to attain relatively good standards in the short time of the course. The work of the staff and students of the Art Departments has spread widely. Standards have been laid down in printing and display, particularly as exemplified in a regular wall newspaper and in the College Magazines, in the designing and making of costumes and stage sets for the very frequent dramatic productions, and the more mundane provision of visual aids for School Practice purposes.



Sunday on the Severn

Wood-block made by a student and kindly lent by the Editor of the City of Worcester Training College Magazine No. 3, *May,* 1947.

The Teacher's Rôle

A. L. Hutchinson

County Education Officer, Isle of Wight

THERE is no such thing as the 'rôle' of a teacher, for a teacher has a different rôle to play in respect of every individual child who passes through his or her care. By some extremists, the teacher's rôle is conceived principally as child study. It is his duty to set the environment, to give the maximum freedom, to leave the child to develop his own latent powers, to watch this developing process with the greatest care, and thus to give help where help is needed and encouragement in the face of difficulties. This conception must clearly be qualified ; although child study has an abiding place in any teacher's work, teaching is not research work and the study of children is not for the teacher an end in itself as it is for the research worker, but a means of furthering the child's growth from infancy to manhood. The opposite extreme is to consider the teacher as the instructor whose duty it is to pass on his knowledge to the comparatively ignorant members of his class. Here the environment of his teaching is of little importance—his capacity to explain his knowledge to the children and to hold their attention being the all-important aspect of his work. This is equally a partial conception of a teacher's duties, and modern educational philosophy is primarily a reaction against over-emphasis on instruction which was the teacher's heritage from the nineteenth century. The only way to perceive the teacher's rôle in the school as a whole and towards individual children is to look at the teacher for a moment through the eyes of the children.

A child attending a new school at whatever age enters a new environment and makes contact with an unknown field of personalities. On the one side are the other children in the school, and too often their influence on each other's education is forgotten despite the dominant part they normally play in school fiction. The child who complained to her mother that the difficulty about her new school was neither the headmistress, nor the staff, nor the buildings, but the scholars, is a very real phenomenon in education. But this does not mean that the teacher is unimportant. The majority of adults looking back on their own childhood, will have forgotten a high proportion of what they actually learnt at school. It is not chiefly the playing fields or buildings which come to mind, but the personalities of the outstanding teachers with whom they came in contact in their school days. These memories illustrate the rôle of the great teacher and who can sum its essence ? Some excel by their knowledge, others by their breadth of culture, others by their love of physical achievement, others by their artistic appreciation. But all share the power of awaking at the appropriate moments the child's growing response to an ever-widening environment so discreetly that he hardly realizes what has been done for him.

The young teacher, in looking back on his own education, and remembering the deep debt he owes to the men and women who taught him, must inevitably wonder whether he can play a comparable rôle for the coming generation. Many doubts will come to him. Will he really make the grade in his own subject ? Has he the learning and depth of culture necessary to provide inspiration at the right moment ? Will he be able year after year to keep alive the flame of curiosity which alone helps him to explore with his pupils their limited realm of knowledge and achievement ? Will he have the patience to realize that the slow witted and the heavy handed have a bigger struggle and, therefore, require more understanding and sympathy than the quick witted and those whose hands make light of every task ? Will he, above all, have an adequate stock of interest in humanity to allow him to appreciate each individual child as a personality who has to find his own opportunities for growth and development even though the class be over 40.

Fortunately, a teacher does not work in isolation. He or she is a member of a school and the school atmosphere provides the background of all his labours. Where the school itself is a centre of humane learning, where the spirit of responsibility rests on staff and pupils alike, and the opportunity for all types of activities is reasonably free and wide, even the teacher who is hesitant over his own powers can often blossom like a rose and find in teaching an abiding interest and the happiest of careers. The reverse, however, is too often the lot of teachers who enter schools where there are overwhelming obstacles of accommodation and equipment, or where the leadership may be old-fashioned and in many ways unsympathetic. Here the teacher may be expected to fulfil the limited rôle of the Sergeant-Major who keeps discipline with an iron eye and instructs with the efficiency of the museum guide. In a school of this character the teacher must either conform to the general rule of the school or be a rebel according to his choice. Fortunately, in these days when changes in Education are rapid and the leadership of the younger generation is gradually coming into its own, such situations are less severe than they have been in the past and most teachers at some stage in their life find the environment which allows them to blossom and grow wise.

The problem of the rôle of the teacher can also be approached from the angle of society. The rôle of the teacher in the absolute state is clear-cut and in many ways comparatively easy. If the aim is to indoctrinate children rather than to develop a capacity of independent judgment, problems of the balance between the pupil's search for knowledge and the teacher providing the opportunities for the search vanish. The teacher lays down the law, the pupil accepts it. The Nazis carried this simple conception of teaching into a wider psychological field by the great emphasis they placed on the environment and by the fact that the tools of learning were governed by the pattern of their creed.

In a democracy we can accept the latter technique but eschew the former. It is perhaps the most important duty of the teacher to provide an atmosphere of true

freedom where democratic values and, above all, respect of individual personality can flourish. The teacher must always be examining and re-examining his syllabus, the social life of the school, opportunities for out-of-school activities, the part played by school visits and journeys, and games, to make certain that he is providing an adequate all-round opportunity for the self-development of every child in his charge. It is fundamentally important that the school must be organized to serve the child and not the children organized to serve the school.

A vital part of this background environment will be the teacher's own belief in democratic values and his own religious faith. The child, as he grows up, must gradually be given the chance to find his own powers and to adopt his own philosophy. This personal choice on behalf of the child should be made within an environment where it is unmistakably clear in which direction the teacher's own values lie. Yet this influence must always be indirect, the result of a background environment rather than a matter of ideological instruction.

The final picture, therefore, can only be seen in the light of the opening sentences. There is no single rôle for a teacher and the rôle itself must vary in respect of each child. Whether the problem is looked at from the point of view of the child, or of the school, or of society, the challenge of a balanced and all inclusive view of teaching remains paramount. Different teachers will always have varying gifts and a good school is made up of the sum of the abilities of its staff rather than by the particular ability of any one teacher. It is fundamentally the duty of the Head Teacher to weld these various gifts into a complete whole and so to lead his staff that each member has the opportunity of making his maximum contribution to the school. In fact, such efficiency is always an unobtainable ideal as human beings rarely rise to the full extent of their opportunities, but it is an ideal which can become the inspiration both of the Head Teacher and of the administrator: to serve their children by providing the right environment for the teaching staff.

The Teaching of Psychology in Training Colleges

Agatha Bowley

Psychologist, School Psychological Service, Leicester, Author of 'The Natural Development of the Child,' 'Problems of Family Life,' etc.

PERHAPS the most important qualifications for success in teaching are first to know yourself and second to know your children. The teaching of psychology in the training college period may enable students to do both. Leaving the more complex problem of self-knowledge on one side for the moment, I should like to discuss the teaching of Child Psychology to the student in training.

Fortunately, psychology is no longer taught in the dry, academic manner, dealing with the laws of learning or with reaction times to sensory experience in great detail, and neglecting the individual child almost entirely. The study of the child is given priority and academic theories take second place.

Briefly, I think the student of Child Psychology should learn a great deal about the development, the differences and the difficulties of the children he intends to teach—the three D's as well as the three A's (age, ability and aptitude) and the three R's (Reading, Writing and Arithmetic). It is important first to learn as much as possible about the growth and development of the normal child from birth to adolescence, with special attention to the first five years of life. This is, of course, a fascinating study. For anyone who is interested in children, and no one should be a teacher if is he is not, the story of the gradual unfolding of a child's nature, the growth of his skills and powers, is more thrilling than any fairy tale. The student should read about, think about and above all *watch* the child as he grows and develops. The process of learning at any age level is worthy of consideration. The baby, trying to get its toe into its mouth, the small child building a tower of bricks, the small boy trying to hammer a nail in straight, the little girl sewing for her doll's wardrobe—this is not idle play, this is the serious business of learning. The growth of language, the development of hand and eye skills, the changing interests of the child, are all subjects worthy of study. Learning and growing show a rhythm, a richness and a reality which cannot fail to interest the student. A recent film, *Learning from Experience*, presents in a most vivid form the types of learning which are so necessary to the child and shows how important it is, for child and teacher alike, to stand and stare, to watch, observe and refrain from interference.

Much of the art of successful teaching is contained in the knowledge of when to help and when to stand aside. The child learns tremendously from his own experience. The teacher's special function is to create the stimulating environment within which the child can learn most readily. 'Go to the child, thou, teacher. Study his ways and be wise', might well serve as a motto for the teaching of Child Psychology to the intending teacher. The student can learn when the child first uses pronouns, when he prefers the use of one hand to the other, when he enjoys counting everything under the sun, when he asks questions without ceasing, when he shows 'reading readiness', when he can hold his own with his playmates, when he makes a fool of himself with the girls. Opportunities are nowadays provided for the student to study the child in his own home, in the Day Nursery, in the Residential Nursery, in the play centre, in the hospital, as well as in the school. The student can check his own observations against the recorded observations of many research workers in this field of study, such as Bridges, Bühler, Burt, Gesell, Isaacs, Terman and many other psychologists of note. The more he learns about the children, the more he will realize how they differ from one another. He will be told in the lecture room that a normal child of 2 years has a vocabulary of some 200 words. He will then meet a child of this age who is not talking at all; a child brought up in an institution all his life, who has a very small vocabulary indeed, and a child of a University Professor, who is talking

in polysyllables. He will discover that children differ not only in looks and in age, but in temperament, intelligence and physique.

One can say that the majority of 5-year-olds, or children of 7 years, commonly show certain characteristics, and it is immediately necessary to qualify these statements. Child Psychology should therefore teach the student to recognize the differences in children, so that when he is faced with a class of 40 9-year-olds he will realize that their mental ages, their arithmetic and reading ages, their stages of emotional and social development may vary very widely indeed. The teacher has to discover the different educational techniques which will suit the particular child and although it is unlikely that he will have to provide 40 techniques, he most certainly will need to supply a variety. Some children need much supervision, some much encouragement, while others can show independence and initiative. Some need active methods, some visual and others auditory methods for acquiring reading skills. A study of normal development will lead naturally to a study of normal differences.

Child-study work, field work which is carefully recorded and analysed, is probably the most effective way of learning Child Psychology. An intelligent student learns best by watching children and by noting how they behave in the playground, the classroom, the club or the home. Again, it is necessary to learn by doing, and such lessons are not quickly forgotten. Living with Nursery School children, potting and petting, bathing and feeding, educating or telling bed-time stories to them, is an experience long remembered. To be in charge of a club of junior boys and girls with little equipment and limited premises is something of an ordeal for the first time, but a quick way of learning by trial and error. To go on an excursion to the seaside with a mob of children is an effective way of learning Child Psychology. The study of the live child in a changing environment should be the central point of the syllabus.

It is, however, equally important to appreciate the nature of the child's difficulties in growing up, and although this may be left to the second year for intensive study, it is futile to pretend that all children are ordinary, and show no anomalies of development.

I doubt if it would be possible to find a single parent who could honestly say that he had never had any difficulties with his children. I find that parents sigh with relief when it is explained to them that certain difficulties are very common and indeed characteristic of the child's age. The 2-year-old sucks his thumb sometimes ; most 3-year-olds have night terrors now and again ; all brothers and sisters quarrel sometimes ; most big brothers are jealous of little sisters ; nearly all 6-year-olds reverse their numbers and letters sometimes ; 9-year-olds usually imitate each other slavishly ; 14-year-olds are frequently moody and sullen. These are the normal difficulties of development and I think teachers in training should learn something about their occurrence and about simple methods of handling them in school. In a book of mine, shortly to be published, *The Everyday Problems of the School Child*, I have tried to

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give the student some guidance on this subject. To close their eyes to the whole matter, as some training colleges try to do, is just begging the question. It is, of course, important not to exaggerate the difficulties nor to stimulate too keen an interest in neurotic traits in children. Hence the value of treating the whole subject at the level of the normal difficulties of growing up.

It is, however, far more difficult to teach the student that children's difficulties should be taken seriously —that, for instance, the frightened or nervous child may be considered to be showing anxiety symptoms which may merit psychological investigation and treatment, or that some forms of naughtiness may become delinquency and need expert help. Perhaps the best rule is to judge that when a child fails to respond to normal encouragement and kindliness, or to normal school discipline, then is the time to seek Child Guidance assistance. Child Guidance Clinics are always willing to see quite young children for quite minor problems, and often a little advice at this stage will prevent more serious maladjustment. Out of 618 children referred to the Leicester School Psychological Service in 1947, 190 were from Infant Schools, and ten of pre-school age, which I regarded as an encouraging sign. (The school population is about 40,000.) All experienced teachers will know that one disorderly or disturbed child can wreck the peace of a whole class. To deny to students in training a knowledge of these facts and fail to provide any suggestions for handling classroom situations is to bury your head in the sand. Of course, good teaching, good methods and educational technique are the most positive way of dealing with children's difficulties in school. An experienced teacher knows to give the lively child plenty to do, the naughty child useful jobs, the timid child work in which he can succeed, the dull child practical opportunities and so on. It is ridiculous to say that you must treat every child alike. I have never met a teacher who does so, although of course a general framework of rules must be adhered to by all children.

A recent development in Training Colleges is to give students in their second year the opportunity of seeing the work of Child Guidance Clinics, and Hill End Hospital, St. Albans, have made a useful demonstration unit, showing the type of work undertaken in clinics. Some centres also allow students to help in play observation work, or in remedial teaching. I have found this to be especially valuable.

Finally, I come to the most complex and yet the most important part of my thesis. For successful teaching, the student should be capable of self-scrutiny and some degree of self-knowledge. Recently, in view of the impending International Congress on Mental Health, I have been convener of a Commission on the subject of Emotional Maturity of the Teacher. We found very great difficulty in defining emotional maturity. In the end, we had to content ourselves with listing characteristics of the mature and the immature individual. We also drew a parallel between the parent-child relationship and the teacher-pupil relationship, and were at pains to show that the teacher who had been frustrated or deprived in his childhood would respond in an unnatural and particular way to the pupils under his care.

Perhaps, under some new Health Act under some benevolent Government, it may be possible to provide a free psycho-analysis for all teachers, but this is quite impractible now. It is, however, of the greatest importance to select students for training who show well-balanced personalities as well as good intelligence. A mild neurosis may be no handicap to becoming a successful business woman, an excellent typist or a brilliant research worker, but it is likely to mitigate against successful teaching. In a recent article in *The New Era* by Barbara Low on 'The Education of the Educator', it is pointed out that teachers may choose the profession for motives such as gratification of the urge for power, or the need for love or security. This is likely to have damaging results on the children. Obviously, no individual should be allowed to transfer his thwarted ambitions and emotions on to the child.

In the course of training, a student should be able 'to get an insight into the development and workings of the human personality and so get a new approach.'[1] To some extent, he should be able to put his own house in order, but this is impossible if the state of disorder already there is too great. Opportunities for discussing personal problems in the student's relationships to children or to adults should be given and if necessary the Training College staff should not hesitate to seek the assistance of an expert for this work. The learning of Psychology may well stimulate some introspection and a mild 'wallowing' in the problems of mental health, but if this stage is safely passed it should do little harm and may benefit the student considerably. It may be remarkably re-assuring to learn that difficulties with arithmetic are often due to anxiety, that masturbation is a common habit, or that feelings of inferiority are frequent at adolescence, to one who has experienced such difficulties.

I hope I have said sufficient in this article to indicate the great fascination of the study of child development to the Training College student, and also to emphasize the very great importance of good mental health in the trained teacher, if he is to make a success of one of the most difficult and yet most worth-while of all professions. It would indeed be a Brave New World if the hallmarks of the teacher were recognized as good intelligence, a high degree of emotional maturity, a happy relationship with children, and a real joy in living.

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[1] *The New Era*, May, 1948, Vol. 29, No. 5.

The Task of the Institute of Education

As Exemplified at the University of Birmingham Institute of Education

M. V. C. Jeffreys

Professor of Education and Director of the Institute of Education, Birmingham

The McNair Report of 1944 recommended that the Universities should take a fuller responsibility for the training of teachers throughout their areas. There were two main reasons for this recommendation. First, the teaching profession needs to achieve unity. While recent legislation and the revised salary scales have done much to eliminate invidious distinctions between teachers in different types of school, it is clear that the profession cannot be fully unified without a common organization of training. Secondly, of the bodies capable of undertaking the regional organization of training, the Universities are generally recognized as having the status and traditions which can guarantee intellectual standards and, what is equally important, intellectual independence.

Through the Joint Examination Boards for Training Colleges the Universities have for a good many years co-operated with the Colleges of their areas in the work of training. But the relationship has been little more than an examinational one. By contrast, the aim of the new Institutes is to provide not only an area training service, in which the resources of the different units shall be made as fully and freely available as possible, but a centre for study and research in education and for the dissemination of the results of research.

The recommendations of the McNair Report were almost unanimously approved by educational authorities and professional organizations up and down the country, except by the Universities themselves, whose first reaction was in many cases one of alarm at the prospect of being asked to undertake extensive new responsibilities in respect of non-university students. There was some wild talk of the 'swamping' of the Universities by 'sub-students', and a good deal was heard about 'dilution'. It was soon apparent, however, that these fears were extravagant and ill-formed. The lead was taken by a few Universities of which London, Birmingham and Bristol were the first to adopt the new scheme, and there is a growing disposition among the others to follow suit.

The area served by the University of Birmingham Institute of Education consists of five counties and eleven county boroughs. These sixteen Local Authorities employ about 20,000 teachers and maintain half-a-million children in 3,000 schools. The area contains, in addition to the two training departments (post-graduate and two-year) in the University, seven permanent training colleges (including a Physical Training College), a College of Art, and nine Emergency Training Colleges. The output of qualified teachers from all these colleges in 1948 will be about 2,400.

The Senate of the University decided early in 1946 to establish an Institute of Education on the lines of Scheme A of the McNair Report. The Constitution of the Institute was formally approved in May, 1947, and the Institute was officially opened in October of that year. The examinations for the Institute's Certificate in Education are being conducted for the first time in June, 1948.

The Institute is fully an organ of the University, responsible to Senate. The members are the Departments of the Institute (the two University Training Departments and the Research Department), the Constituent Colleges (whose students are examined and recommended for qualification by the Institute), and the Associated Colleges (whose students are not examined by the Institute). There are at present seven Constituent Colleges. When the situation is stabilized after the closure of Emergency Colleges and the establishment of some new permanent colleges, there will be about ten Constituent Colleges. The governing body of the Institute is the Delegacy, which reports to Senate, and on which the University, the Local Authorities, the Chief Education Officers, and Teachers' Associations are represented as well as the Colleges. The Delegacy has certain standing committees, *e.g.* the Research Committee and the Editorial Board for the Journal. Directly responsible for curriculum and examinations is the Professional Board, which reports to the Delegacy. Attached to the Professional Board are a number of Boards of Studies.

The Institute will award a Certificate in Education as the common initial professional qualification, whether obtained by a one-year post-graduate course or a two-year or three-year non-graduate course. The Constitution empowers the Institute to award a diploma to mark the successful completion of a further period of professional study. This would provide a further qualification for non-graduate qualified teachers. The Institute also has under its direction the courses for the M.A. degree in Education, the post-graduate diploma in Educational Psychology and the Diploma in the Psychology

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of Childhood. The Ministry of Education now pays a grant of £300 a year to approved students working for either of the two Diplomas in Psychology. Students admitted to these courses are teachers of some experience who will return to employment under the Local Authorities which have released them to take the courses.

The colleges of the Institute have been invited to prepare new syllabuses for the 1948-50 courses, and a great deal of thought and discussion has been given during the present session to the whole question of the content of training. Conferences have been held and committees have met at intervals, and the problem has been thrashed out at the level of first principles and of administrative detail. The result is a great measure of common understanding and agreement about principles together with considerable variety of interpretation.

The teaching staffs of the Constituent Colleges will be eligible for the status of Recognized Teacher in the Institute. Recognized Teachers will be eligible to teach in any part of the Institute and none but Recognized Teachers may, except in special circumstances, serve as Internal Examiners. Some pooling of the teaching staffs of the various units and some exchange of students will be encouraged, so as to make the resources of the Institute as fully available as possible throughout the area. In particular, there may be exchange residence of small groups of students for special courses.

If the Institute is to function fully and effectively within the area it must be a centre of educational research. It must initiate research projects, disseminate results of research, and by various means acquaint teachers in the schools with the methods of research. There is among teachers to-day a very favourable attitude towards research; we are on the crest of a wave of hope about the practical value of research. Teachers are keen to understand the simpler forms of research technique, to know what experimental evidence there is on particular teaching methods, to become acquainted with methods and tests which they can themselves use in school, and to participate in experimental work.

The Research Department of the Institute is under the direction of Professor F. J. Schonell, who is assisted by a staff of two, to be increased next year to four, excluding the staff of the Remedial Education Centre.

The Department has planned a threefold programme: (1) To make available to teachers as soon as possible in non-technical form many of the research findings of the last 25 years relating to educational practice in the schools; (2) To undertake a major project of research to which teachers in schools can make a contribution; (3) To provide certain courses to give teachers the requisite technical knowledge and confidence. In addition, the Department is advising individuals and groups who are undertaking work approved by the Institute (*e.g.* an extensive enquiry in the field of religious education). The Department's major research project is an investigation into the curriculum and teaching methods of the Secondary Modern School. This investigation has begun with an extensive survey from which may be expected to develop a second stage consisting of an intensive study carried out in certain selected schools. Additional pieces of research already being undertaken by the Department include an investigation into the selection of entrants to the two University training departments and an enquiry into the most valuable pre-university or pre-college education for pupils over the age of 16.

In close connection with the Research Department a Remedial Education Centre is being established at Institute House. The purpose of the Centre is to assist research and the training of students taking the courses for the Diplomas in Psychology, and also to serve the schools of the area by giving remedial treatment to children who are educationally backward. The Centre will have a staff of two, apart from the staff of the Research Department and others who will help in its work. There is an agreement with the City's Child Guidance Clinic for co-operation in the treatment of certain cases. School Medical Officers attached to the Department of Paediatrics and Child Health of the University of Birmingham Medical School will conduct the physical examination of children selected for remedial education at the Centre.

The Institute proposes to publish, terminally, a Journal which will contain Institute news but will also carry educational articles, including reports of researches, that should be of national interest, and it is hoped that the Journal will have wide circulation in the rest of the country, as well as in the West Midlands.

The Institute will arrange courses and conferences for teachers and will co-operate with the University Extra-Mural Department in arranging courses. As a general rule the type of course directly provided by the Institute will be that which arises from research carried out by the Institute and is aimed at disseminating the results of research.

In June of this year there will be a week's exhibition to illustrate the teaching of modern languages, and consisting of lectures and a display of text-books, films, and gramophone records. This exhibition, which it is hoped will appeal to a number of Secondary Modern Schools as well as Grammar Schools, will be the first of its kind to be held in Institute House, and it is hoped that other exhibitions will be held from time to time.

Eventually the Institute will have a new building on the main Edgbaston site. Meanwhile, a large house with a pleasant garden has been acquired, which will accommodate offices, conference rooms,

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library, exhibition room, and the Remedial 'Education Centre'.

Through the initiative of the University Guild of Undergraduates, an Association of Midland Training College Students has been formed in order to bring the student bodies of the colleges more in touch with one another.

The Institute hopes to offer a number of services to the teachers of the area. These services will include an information and advisory service, the Journal and other publications, courses for the M.A. in Education and for the two Diplomas in Psychology, the new Diploma in Education when this is established as a further qualification, certain other additional courses including a Supplementary Course in Divinity under Memorandum 266, and exhibitions from time to time at Institute House.

In return the Institute hopes for that full measure of co-operation from the teachers without which the Institute could not do its work at all, whether at the level of initial training or at the level of research. Without the goodwill and co-operation of the schools, a regional Institute could do nothing. And it is worth emphasizing that there is plenty of opportunity within the programme of a research project for valuable help from teachers who have no special knowledge of research technique as well as from the smaller number who have, and that such help need not impose any great burden upon those who give it. It is hoped that, as the work of the Institute's Research Department is built up, large numbers of teachers in the schools will be able to feel that they have had a personal share in producing the results.

A striking feature of the negotiations that led up to the establishment of the Institute was the keen interest shown in the enterprise and the cordial co-operation of all parties to the scheme. The preparatory work was greatly helped by the tradition of friendly relations between the University and the neighbourhood, and the Institute is happily developing as a real partnership of University, Colleges, local authorities, and teachers.

The Remedial Education Centre, the work of which is now due to begin, is to be officially opened on October 28th of this year.

County Colleges as Youth- and Training-Centres

Catherine Fletcher

We are on the eve of what may prove to be the birth of a new type of educational institution, and the principles that underlie this institution can be as dynamic in their effect on general education as the principles of the nursery school have been. The inspiration that has come from nursery education and from the broadening of our whole outlook on education during the past thirty years can enable us to recreate education at a most critical period in the development of young people, *i.e.* the period from 15-18.

For many years we have been fully aware of the need to integrate education with the needs of society and the needs of the children. In considering the application of these ideas to school curricula and the training of teachers, we have constantly met with frustrations through the conflict of these principles with the traditional curriculum. We shall be wasting the energy and creative thinking that has found such varied expression in thought and practice during the past few years if we are not now prepared to urge that County Colleges are set up on lines that are consistent with these principles.

Educationists are not the only people who are aware that here is a great opportunity; that we are faced with a social and economic situation which is bound to make the well-being and training of adolescents a priority in the national need for recovery and reconstruction. The raising of the school-leaving age to 15, the first effects of which we are appreciating this year, together with the low birth rate in the 1930's, has meant that one-and-a-quarter million fewer young people are entering industry in 1948 than in 1938. This has occurred at a period of our national life when our survival depends on increased effectiveness of production. From the point of view of industrial production youth is now a very precious commodity and we simply cannot afford not to train the young in a wide variety of skills according to their full potentialities. The 'dead end' and unattractive routine jobs in industry may soon no longer be done by the boys and girls who have just left school.

The establishment of the Juvenile Employment Service in relationship with Education Authorities also has direct bearing on this situation. The Employment and Training Bill is on the eve of its enactment in Parliament. Under it the transition of young people from school to work will be the particular prerogative of the Juvenile Employment Service which has taken on a key educational function, involving wide experience of young people and insight into their needs. (It is not the purpose of this article to discuss the gravity of a situation which arises when one Ministry after another takes responsibility for a particular aspect of the education and welfare of children and young people—but teachers may well ponder on the implications of this.)

Consideration of the nature of educational provision for the 15–18-year-olds must take these factors into full account. Those who are interested in training for this work must consider what are the purposes of the education of this age group, and what kind of educational community can fulfil them.

In the society in which we live the period from 15–18 is one of particular difficulty and complexity. The needs of each individual boy and girl have to be met in a complex industrial, technological world, which offers every sort of opportunity for frustration and maladjustment. This interim period between childhood and adulthood is one in which the young person is seeking the right balance of adjustment between his inner needs and the varied demands and impacts made upon him by society. He is looking forward to his adult responsibilities but at the same time he is perplexed by his own problems and immaturities. The proper functioning of adulthood in our society demands effectiveness in a job; effectiveness in home, marriage and parenthood relationships;

SUSAN ISAACS

★

Troubles of Children and Parents

Most parents, nurses and psychologists who have read the *Nursery World* have wished that the pages dealing with their difficulties over young children could be reprinted ; and Mrs. Isaacs, who wrote them under the pseudonym of 'Ursula Wise', has been constantly urged to make them available in more permanent form. In this book she has collected and classified a large and excellent variety of questions and answers which are quoted in full. Here are to be found fresh and living problems handled with the authority of the leading child-psychologist in this country. **8*s.* 6*d.* *net***

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effectiveness as a citizen.[1] We may well suggest therefore that the purpose of the adolescent's education is to help to initiate him, through interest and participation, into these three main fields of adult experience. Each of these fields will involve the maturing of certain aspects of his emotions, the learning of skills, and the balancing of social adjustments and relationships. Yet we should not consider these fields of experience as in any way separate, for they have very close relationships with one another, and the necessity for a varied recreative life is linked up with them all. Within them we shall find the normal incentives which will actuate young people in their needs for further learning and development.

Who then is to take responsibility for guiding the young towards a happy adjustment in maturity ? This can hardly be the sole concern of one type of person for parents, teachers, welfare and training personnel in industry and commerce, Youth Officers, Juvenile Employment Officers, Education Officers are already directly involved. Heaven forbid that all these should now claim to have separate bits of responsibility, causing on the one hand competitive rivalry, or on the other a passive acquiescence in a situation which admits of 'you in your small corner, and I in mine'.

It seems evident that we urgently need to develop educational communities which will serve as Youth Centres, and which, by the very nature of their set-up and their relations with schools, industries, social and civic life, will provide the means of integrating the experiences of young people, and of those who are working in their interests in whatever capacity.[2] Through these Centres young people will be enabled to learn the skills which will help them to make their varied adjustments in the social and economic world. It is surely thus that we must conceive the function of the County College of the immediate future.

Its development and organization will need a great deal of thought and discussion ; its initiation will need a team of workers representing the interests of youth in homes, schools, industry and civic and social life, who could form an administrative and policy-making committee, assisted by trained psychologists who have specialized knowledge of the needs of youth. Such a Centre would work in co-operation with the various commercial, industrial and agricultural undertakings where young people are employed. It should provide a flexible organization which could adapt itself to changing ideas; it could also provide training in specific skills to serve the needs of smaller industries and undertakings who cannot afford their own apprenticeship schemes ; it would plan to give a realistic and purposeful education directed towards fulfilment in those main fields of adult responsibility and experience which I have indicated above, and planned to offer a great deal of initiative in work, play and social living to the young people themselves.

The staffs of such communities will need experience and training which gives them imagination, knowledge and skills. They should be free from authoritarian tendencies, able to deal sympathetically and informally with youth and provide for them the security and confidence they need. I assume that people would not take up this work unless they already had thorough experience and apprenticeship with children and young people, either as teachers in schools, as Youth Officers, or as Personnel or Training Officers in industry. They might also be recruited from older people who are especially drawn to this work and who have had a year's training in Emergency Training Colleges.

During the past few years various original administrative experiences and experiments in England and America have thrown much light on methods of 'social engineering' by which changing social needs requiring the creation of new organizations can be met by utilizing in the most efficient, democratic and creative ways the limited number of available highly-skilled imaginative personnel. One of these methods, worked out with great success in England in the Rehabilitation Centres for returned prisoners of war, is based on the dynamic conception of the 'Pilot' community, in and through which an expert team, by its combined wisdom, can formulate the special educational and social purposes required. In this process it trains a carefully selected group of people who are then able to go forth and initiate other such Centres throughout the country. The methods employed in the development of these Rehabilitation Centres and the principles inspiring them have been described in some detail in two articles which I recommend.[3]

A 'Pilot' Youth Centre on these lines could provide a period of one or two years' specialized training

[1] This has been worked out in greater detail in my article in the *Journal of the British Association of Commercial and Industrial Education*, June, 1948, 'The Education of the 15–18 Age Group.'

[2] A suggestion of this kind was made in *The Times Educational Supplement* (February and March, 1946) in articles 'Transition from School to Work', B. S. Morris and H. Phillipson.

[3] 'The Serviceman Comes Home', A. T. M. Wilson (1946), *Pilot Papers*, I, p. 9, Pilot Press, London.

Transitional Communities and Social Reconstruction, A. Curle, Vol. I, No. 1 (1947) Tavistock Institute of Human Relations, 2 Beaumont Street, London, W.1.

which would give a thorough practical insight into the needs of youth and society. This training would be in the nature of an apprenticeship ; it should be served in the Youth Centre itself for it is in and through this community that the trainee can acquire the knowledge, experience and skills that are needed for his work.

The Youth Centre should have links with the regional Institute of Education and the Social Science Departments of the Universities for giving specialized help and for studying, interpreting and discussing certain aspects of the work. I would emphasize again, however, that if the Youth Centre is liberally conceived it can be the only effective training centre.

The records of the valuable social experiments to which I referred above provide us with at least a working conception of how we could set about the initiation of Youth Centres or County Colleges and train the staffs required for them as the job develops. They make an urgent and fascinating issue for discussion.

NOTICES

INTERCULTURAL EDUCATION

Within the last year the International Council of Christians and Jews has opened an office in Geneva. One of the main objects of this office is to stimulate in Europe the development of intercultural education, making human relations a science. A large variety of resource materials in English, French and Italian is available and the office offers its assistance to teachers who wish to incorporate intercultural education into the curriculum. Address: International Council of Christians and Jews (Education Dept.), 37 Quai Wilson, Geneva (or in London and New York, Kingsway Chambers, 162a Strand, London, W.C.2, and 381 Fourth Avenue, New York City).

A BEQUEST

Miss Gertrude Kerby, whose death was announced in the April issue of *The New Era*, has left the New Education Fellowship £1,100. A good friend thus relieves the financial anxiety that has haunted N.E.F. Headquarters during the past winter.

C. S.

EDITORIAL POSTSCRIPT

All the material in this issue of *The New Era* has been chosen by the Education Committee and contributed by members of the English New Education Fellowship. We have therefore held over reviews of the following books till the next issue. They will be published, with others, on the 1st October:

Psychology at Work, *Vol. I, No. I. (National Institute of Industrial Psychology) Ernst Halberstadt.*

Changes in Personal, Social and Intellectual Behaviour of Children Originally Classified as Feebleminded. *Bernardine G. Schmidt (American Psychological Monograph, Inc.) Arthur T. Barron.*

Teach Them to Live. *James Hemming. (Heinemann, 8/6). G. C. T. Giles.*

Shakespeare Survey, I. *Edited by Professor Allardyce Nicoll (Camb. University Press, 12/6). E. Stainton.*

The Wisdom of Dr. Johnson. *Compiled by Constantia Maxwell. (Harrap, 10/6). Rhoda Dawson.*

Literature and Life. *Addresses to the English Association. (Harrap, 8/6). Rhoda Dawson.*

Europe's Children. *Filmstrip-Textbook by Tom Hopkinson. (Common Ground, Ltd.). A. A. Bloom.*

We hope that, inspired by the English Section's kind example, other National Sections may volunteer to contribute a whole issue of the magazine on any particularly new and experimental aspect of their work, Secretaries who like the idea might care to send a draft scheme and their proposed titles before actually inviting contributions.—ED.

Directory of Schools

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THE NEW ERA

IN HOME AND SCHOOL

MODERN EDUCATION AND WAR-HANDICAPPED CHILDREN

Carleton Washburne, lately Director of U.S. Information Services in North Italy, and formerly Superintendent, Winnetka Schools, Illinois.

THE universal need for vitamins was discovered when studies were made of the illnesses resulting from what turned out to be vitamin deficiencies. Montessori and Decroly developed their educational ideas through working with defective children. Similarly, today, the needs of war-handicapped children throw into high relief needs that are common to all children.

But these needs are not new. Children have lost parents, homes, limbs; have suffered emotional and psychological shocks; have been confronted by repressions, frustrations, hates and fears from time immemorial. The only new element is the vastly greater number of children who have suffered and need help. And because the fundamental needs of the war-handicapped children are identical, in essence, with the needs of all children, they should serve to stimulate us to greater effort than ever to put into general practice what we are beginning to know about an education which satisfies children's basic needs—and with these the needs of society.

The *physical* needs of both handicapped and 'normal' children are so well known and obvious that, despite their great importance, it is unnecessary to dwell upon them. Of course schools should be hygienic —in their light, their heat and ventilation, their sanitary facilities, their furniture fitted to the needs of children's growing bodies, in their programme of health and dental inspection with appropriate remedial procedures, in their physical education and opportunities for healthy play, in their essentially active rather than passive curriculum. And, of course, the deaf and hard of hearing should be taught speech and lip reading; the blind, braille; the crippled, means of using their sound members to compensate for defective ones. And similar adjustments should be made for lesser degrees of handicap or ineptitude.

Likewise, the need for passing on the cultural heritage to the oncoming generation, for giving children the elements of intellectual training, need not be especially stressed here—not because it is unimportant, but because its importance is recognized by all parents and schools, traditional and modern. The *way* of giving intellectual education is very different in a 'progressive', 'modern', or 'new' school, and we shall have occasion to revert to it later. But the necessity for it can be taken for granted.

What do need stress are the child's emotional needs. These are most evident in children whose lives have been distorted by the war, or by other shocks just as real to them as individuals even though less dramatically numerous, happenings in their families or their locality. The needs are, however, universal. They can be subsumed under three interdependent headings: self-expression, security, and social integration.

It is in the attempt so to organize the home, school, and environmental education of the child as to satisfy these three basic emotional needs that progressive education is most clearly differentiated from traditional.

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Self-expression

Self-expression was the starting point of progressive education and is the aspect which has led to most of its abuses and most of the attacks against it. At least as far back as Rousseau its importance was beginning to be seen. Colonel Parker, more than half a century ago, began putting the principle into practice. He referred, aptly, to the fact that each child has his characteristic 'design of growth'. (Present-day psychologists use the term 'development pattern'.) Any observant parent or teacher can see that each child has his own way of reacting to and learning from the environment, his own 'natural' ways of giving outlet to his energies and creative impulses; but traditional schools have largely ignored or actually suppressed this inherent individuality. The progressive school, on the contrary, seeks to discover each child's special interests and aptitudes, and also his limitations, and to guide him toward the release of his creative powers, his originality and initiative, in such a way as to fulfil his potentialities with the minimum of frustration from his handicaps and the minimum of conflict with the rights and legitimate desires of society.

Such a programme necessarily requires a great deal of freedom, and much choice of activity on the part of the child ; hence the accusation that progressive schools are 'do-as-you-please' schools and schools without discipline. They are 'do-as-you-please' schools if 'as you please' is interpreted in terms of 'what will, in the long run, give you the greatest satisfaction in life without depriving others of equal satisfaction' — a very different matter from mere following of the impulse of the moment ; but also a very different matter from blindly following a set programme of what the teacher, however well intentioned, thinks is good for the class.

As to discipline, while the teacher's authority must be recognized, it is used in the modern school only when essential to the protection of the rights of others or to the protection of the health and safety of the individual. Since even very young children can usually be helped to see such necessities, authoritarian discipline is rarely needed. The discipline of the progressive school is the discipline that regulates most of our lives as adults—self-discipline. This means the voluntary subordination of a momentary impulse to a long-range desire ; the finding of personal satisfactions in ways which will not interfere with satisfactions of others ; in acquiring the skills and techniques necessary to satisfying expression of creative desires. Such discipline, the only true discipline, is the antithesis of authoritarian discipline—it is active, not passive ; it is continuous, not confined to the presence of an enforcing authority ; it is satisfying, not frustrating ; it is based, not on fear, but on a love of life lived more abundantly by all.

But since self-discipline has to be learned by experience, and since experience involves experimentation, children must have the right to make mistakes and learn from their mistakes ; the teacher can, and should, guide, but as far as possible should avoid directing—guidance means entering into the child's frame of reference and helping him to see how he can more successfully accomplish that which he is trying to do.

Self-expression, and its corollary self-discipline, are essential for the emotional health and the release of creative energies of every child ; and they are essential for the healthy progress of society.

Security

Emotional security, the second basic need of every one and perhaps the most frequently unsatisfied need of the war-handicapped child, means a sense of belonging, a sense of being at home in one's environment, a sense of being loved, of counting for something. It includes the 'courage' of Adlerian psychology, and its lack is expressed in the 'inferiority complex'. While the family home, ideally, is the normal and by far the most effective base for security, the school can and should supplement it when it exists, and, so far as possible, give it when the home has failed to do so.

First of all, the parent or teacher needs to have inner security himself —otherwise his insecurity is reflected on the child, expresses itself on the child.

Second, he must have a genuine feeling of sympathetic understanding of the child, a love for him that is real, not simulated. This comes naturally to any well-adjusted person who really knows the child and enters into his thoughts and feelings. But it is far too often clouded over by one's own inner conflicts and by the supposed necessity for trying to mould the child, to exert authority over him, to fit him into a pre-conceived pattern. His healthy resistance may set up an antagonism or his unhealthy conformity may bring about a complacent misunderstanding ; either will block the natural interchange of affection, sympathy, and comprehension necessary for security.

The environment can do much towards fostering or inhibiting security. The rigidity, formalism, and uncomfortableness of the traditional school are in strong contrast with the warmth, homeyness, comfort, colour, and child-likeness of the good progressive school ; the latter contributes much to the child's sense of security. An excellent example is in the homes of the children at the international children's village (Kinderdorf Pestalozzi) in Trogen, Switzerland. Here one sees war-orphaned children in an environment beautifully planned to restore to them some of the security so brutally torn from them by the war.

And the school programme and method can be so organized as to take from the child much of the security he has, or to build up a sense of security. The traditional programme in this regard could hardly be worse. It assigns tasks which have little significance to the child and bear almost no relation to his psychological readiness, and then attaches a moral stigma to his failure to achieve the required standard of accomplishment. The modern or progressive school, on the contrary, recognizes the psychological laws of learning and the importance to the child's security of giving him encouragement. It therefore fosters active rather than passive learning ; the awakening of the child's interest in what he is learning, through first selecting elements of learning that have present functional value to the child, and then guiding the child toward an active interest in learning them because he sees their value and apprehends their meaning ; and it adapts the work to the maturity and experience of each child so that he may be assured of success proportionate to effort. Naturally, it avoids any system of competitive marking which foredooms a certain percentage of children to failure and attaches guilt to such failure.

It is scarcely necessary to underline the importance of the progressive type of programme for handicapped children. They have been deprived of security and need all the help and encouragement and understanding a good school can possibly give them. 'Normal' children often can and do survive traditional schooling — in home, community, and their own abounding health and resilience they find compensations and defeat the traditional school's best efforts to defeat them. But it is nothing short of cruelty further to discourage the insecure child, physically or emotionally handicapped by war or otherwise, by subjecting him to the traditional programme.

Social Integration

Closely interrelated with security as a basic emotional need is the need for social integration. This is the identification of oneself with one's fellows. 'Love thy neighbour as thyself' does not mean, either in English or Greek, 'love thy neighbour as much as thou lovest thyself'

—it means love him *as* thyself: recognize him as a part of one's greater self, identify oneself with one's neighbours. This is not only a religious commandment; it is a law of life. Among human beings the need for such identification is universal. It is achieved through planning and working with others toward a common end.

This is one reason why the progressive school is organized as a democratic community. In any true democracy the members think, discuss, plan and act co-operatively. The more opportunities there are for such co-operation, the surer will be the social consciousness, the identification of one's own well-being with that of the group. A school which devotes the major part of the time-table to silent study, passive listening, and individual recitation of what has been learned gives little or no training in social consciousness. An active school in which the children participate in the planning of their work and play, in which they discuss and act together, achieves the first stage of social consciousness.

But the first stage—that of identifying oneself with one's classmates—is not enough. It is merely the experiential base for a broader, and to some extent vicarious, socialization. Even from the beginning of organized school life children can be helped to see the interdependence of the community: by trips to farm and market they can readily be helped by the understanding teacher to see the obvious fact that everything they eat or wear or play with has been contributed by the co-ordinated efforts of a very large number of persons. Fairly early also, but with more difficulty in a highly-civilized community, they can begin to take an active part in some phases of the community life; the more they do so the more real will be their identification with the community.

Then their horizons can—and must—be broadened. As within the school community they develop economic enterprises to meet their school needs (a school store; a school newspaper; a school publicity department; a corporation or co-operative for raising rabbits, chickens, bees; a laboratory-factory for making ink or paste for the school; a school bank or credit union, etc.) their interest in the larger scale economic enterprises of the community becomes keen, their visits to them understanding and profitable. The intricacy of human interdependence becomes more and more clear and concrete. On such a foundation they can extend their vision beyond the immediate environment through pictures—photographs, stereographs, film strips and slides, and, above all, cinema. And by this time the world of books is open to them and geography, history, and the elements of social science can be focussed on bringing about a realization of the fact that the well-being of not only the class, the school, the community, the nation, but of the whole world is a part of their own well-being, and that their personal well-being is a part of the world's.

For children who have lived through the hate and fear of world conflict, and have suffered from it, this world-embracing social consciousness is especially necessary. But it is essential to all children if we are to learn to live together on this planet with mutual tolerance, understanding and constructive help instead of suicidal destruction.

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Children's Communities and Their General Organization

Hans Z. Hoxter

Let us consider the use of Children's Communities as a form of treatment for one of the most severe of all the war handicaps from which children are now suffering—the loss of parental care and home life. Compensation for this loss is a factor of basic importance in their education, whether these children are physically or mentally handicapped or healthy in body and mind. There is space here only for a brief description of communities for the latter.

For healthy children deprived of home life the ideal solution may well be legal adoption or boarding-out. Margot Hicklin discusses the pros and cons of this solution in her paper. But there remains the vast problem of those children who are unbilletable either because they are too numerous for the available foster-homes, or because of the complexity of their handicaps, or because a change of national home necessitates educational, lingual, ethical, cultural and social readjustment. It is chiefly for these children that we must turn to community care for their rehabilitation, constantly bearing in mind, however, that it is in the image of the family that we want to strive to reconstitute their shattered lives.

Single-Unit Homes

Single-Unit Homes vary greatly as regards the number of children, staffing arrangements, the age-range and sexes of the children, the type of educational provision, and the building in which they are housed. There is a strong tendency for them to be far too large and institutional; the children often live in dangerously unnatural conditions; they may be isolated from contact with the outside world, from children and adults of the opposite sex, and from children of different age groups. In addition to all this, they may find it impossible to get sufficient intimate attention from the staff.

Children brought up so tend often to be backward, to have great gaps in their knowledge of everyday life, to be severely handicapped in their later relationship with the other sex; some suffer from severe psychological maladjustment. On leaving the confines of the home they find themselves unprepared for the outside world, feeling lonely, insecure and inferior; and in spite of vocational training and the provision of a job they find life overwhelmingly full of difficulties. Some of these drawbacks, however, may be mitigated by careful organization within the home if the matron and superintendent are skilful and have knowledge of children's psychological needs. Some Homes are co-educational and contain children of mixed age-groups; they attend the local schools and join in freely with the activities of neighbouring children, sometimes paying visits and spending holidays with them. The trained assistants working under the Matron often act as 'mothers', being specially responsible for a small group or family of children who are thus enabled to feel that they have at least one adult 'of their very own' to whom they can turn in difficulties and upon whom they can securely rely for personal attention, interest and affection. It is important to foster a feeling of individuality in the child, to enable him to have privacy when he wishes, and his own pocket money and possessions. It is these small details of organization within each Home, rather than any regulations and systems of organization imposed by outside authorities that can transform a bleak institution into a thriving community in which each individual child has his place and plays his part.

The child in a large but good Single-Unit Home may even have certain advantages over the child from the normal home. For instance, he may have both indoor and out-door space for unrestrained activity; the Home may contain a large stock of play equipment, a library and workshops of various sorts. Many Homes keep children for a few years after school-leaving age and provide them with vocational training by skilled staff in such subjects such as domestic science, dress-making, laundry, cobbling and tailoring.

Because of the shortage of trained staff, premises and building facilities, it is often necessary to establish large, Single-Unit Homes for war-handicapped children, for instance, in disused country mansions, but it must be kept in mind that even the best of these are an unnatural and far from ideal environment for children.

Grouped Cottage Homes and Villages

Many of the disadvantages of Single-Unit Homes can be overcome in Grouped Cottage Homes and Children's Villages. These communities care for more children than the Single-Unit Home and yet make it easier to provide a 'family' atmosphere. The whole Village or Group is in charge of a Matron and Superintendent (preferably a married couple), and each cottage is under the care of a suitable foster-mother and, as often as possible, a foster-father. The number of children in a cottage

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ranges from 10 to 25; the community is usually co-educational, containing children of different ages, so as to allow the inhabitants of each cottage to live as a normal family unit. The foster-father, or husband of the foster-mother can be an important figure in the children's lives. Where he is employed outside the community, his company after his working hours and his presence in the home may be of great benefit to both boys and girls.

The cottages, when they achieve their real purpose, are not treated simply as detached dormitories; ideally each one should contain its own kitchen, living room and playroom in which many activities can be enjoyed. The foster-parents should have a private sitting-room and bedroom. The foster-mother should have sufficient domestic help to enable her to be entirely at the children's disposal after school hours so that she may give some time privately to each child. The Village often contains a Community Centre with a large hall and central stores and perhaps a stage, a library, musical instruments, a kitchen, etc. There is also sometimes a village playground, with communal possessions such as large toys, a sand-pit, a pool and swings.

A Village of Cottage Homes is a good way of providing children with a variety of workshops and out-houses for craft-work and vocational training. But it should *not* aim to be self sufficient; wherever possible the children should attend local schools, churches and Youth Clubs, and have normal contact with the outside world, for isolation is the over-riding danger of Grouped Cottage Homes as well as Single-Unit Homes. If it is impossible for the children to attend local schools there should be a central Village School, with its own Head Teacher and staff, between whom and the foster-parents there should be full co-operation. This School can offer sufficient variety of educational provision to meet the needs of children of different ages, different levels of intelligence, interests and skills. In districts where large camps are already established or Army huts and prefabricated buildings are available, this type of children's community can be comparatively easily set up. Although the buildings, equipment and facilities are often of a utilitarian and improvised nature, the family intimacy makes it preferable from the child's point of view to a well-equipped but institutional Single-Unit Home.

Scattered Homes

These are small homes, scattered throughout a fairly wide district in ordinary dwelling-houses. Each one contains a family of less than fifteen children under the care of a foster-mother and if possible a foster-father. If these parents are carefully selected they need only a very brief training, for they are under the constant supervision of an adviser who travels round from home to home. The children all attend local schools and are able to live a normal life both inside and outside the home.

Where it has been possible to requisition local houses, this system has proved very valuable in the treatment of war-handicapped children for it is economical in both building materials and trained staff; above all, the children can enjoy the benefits of an almost-normal family life and do not meet with

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undue difficulties in their adjustment to life outside the home.

Residential Nurseries and Nursery Schools

The great importance of individual care and affection in the early years and their effect on the child's later development means that Nurseries must be small and staffed generously enough for one person to act as mother to each small group of children. Young children in institutions are often backward in speech and the primary skills; to prevent this the staff should be well-trained in nursery school methods, there should be plenty of suitable play-equipment and ample opportunity and in-door and out-door space for all kinds of experimental activities. The organization and daily routine of the Nursery should be leisurely and flexible enough for the children to learn to be independent at their own pace. Even at this early age, it is desirable that the children should have men as well as women about the place and that they should be given an idea of what life is like outside the Nursery.

Contact with Relatives

In placing children in any of these types of Home, brothers and sisters should be kept together at almost all costs. Every effort should be made to keep the children in touch with surviving relatives, but if there are none it may be possible to find neighbours willing to act as 'Aunts' and 'Uncles', each taking a special interest in one child, inviting him to their home and remembering his birthday. The success of this scheme must really depend upon the Superintendent's contacts in the locality and his skill in arousing and sustaining interest in the Home.

After-Care

All the good care and attention given to the children in a Home will be of no use unless provision for their after-care is equal, if not superior, to it. Vocational guidance, an important matter for an adolescent with a normal home and family background, is an essential to the homeless child. There are many ways of establishing good after-care, varying with the locality and the social and economic set-up of the country concerned.

When he is about to leave the Home the child should be put into touch with an After-Care Officer, who should be supplied with reports on the child from his foster-parents and the vocational adviser. This Officer should then find lodgings with a sympathetic family and a suitable job, which must give the child satisfaction, the opportunity of further training according to his ability, and economic security. The After-Care Officer should visit him and his landlady from time to time; he should introduce him to the local Youth Leader, to a doctor if required, to the local Library and Church, and help to enjoy his holidays and leisure time. If the first job is unsuitable the After-Care Officer should find out why and, with the Youth Employment Officer, should try to place the child happily elsewhere. The child should be encouraged to write to his foster-mother and father, and they should keep in touch with him for as long as he wishes and make him feel that he will always be welcome when he visits the Home.

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Foster-Child and Institution Child

Margot Hicklin

In this paper the situation of homeless children is to be considered from the point of view of their psychological condition in foster-homes and institutions respectively. Like all attempts at generalization, the following remarks will be full of pitfalls and open to much desirable criticism, but they are based on observations and on active work with children during war-time evacuation in Britain, in hostels and child guidance clincs, and later with war-damaged young people from Europe.

Behaviour, character and life-style of war-damaged and homeless children have been studied for the last ten years as a matter of expediency ; for these children have given a great deal of trouble to the hearts and minds of educators and administrators. Experience gathered during and after the war has led many people to study the effects on children of a change from life in their own homes to life in foster-homes or institutions. We know that these effects differ with the age of the child ; controversy exists as to the child who left his mother in the first few months of life and never established a 'conscious' relationship with her, but agreement has been reached with regard to the precariousness of the substitute ties in the case of all children who have been deprived of normal home life at a very early age.

The spreading of knowledge about the special problem of homeless children has revolutionized the methods of British authorities for their care ; and legal, professional and administrative steps of great importance have been taken to deal with the great numbers who are coming under the care of the new Children's Committees in a way which will transform their prospects of happy development. Reception centres are being set up to advise on the best possible method of dealing with each individual child. In these all children who, for any reason whatsoever, come under the care of Local Authorities can be temporarily cared for while under skilful observation by a team of social and psychological experts. Will they be able to distinguish, in the light of experience, between the child that would benefit from being in a foster-home, and the one whose most favourable environment is an institution ? The great progress made in that respect in the last few years can be seen from the fact that although the situation of 'too many homeless children chasing too few homes' continues, no one now suggests that their disposal is a matter of freeing society from an encumbrance, and that therefore the most economical way would be institutional care. It is up to the institution to prove its value for the child, and the Home Office is taking steps to see that it does so.

With the introduction of the new methods of selection and training of staff for children's homes and for boarding-out, will the type of the 'institution child' disappear, or is there still a group who would not benefit from the foster-home placement which has definitely been chosen as the preferred method of treatment for the majority of homeless children in this country ? Let us first try and define a foster-child in the sense of a child likely to do well in a foster-home : may we not say that it is a child that can make use of a parent substitute when its own parents have gone or when he has had to leave them for reasons which he will not know at the time ? This ability to accept an emotional substitute is, of course, not unconditional ; the right foster-parents, the right preparation on both sides, and the right transitional treatment, are essential. With these reservations well in mind, one may venture to state that the majority of children are potential foster-children. Evacuation was undertaken by the Ministry of Health during the late war on this assumption, and proved on the whole justified ; yet it also taught us that the establishment of a foster-home relationship is not a move to be easily undertaken a second time. The child may fail in its foster-home through circumstances entirely unconnected with its own personality or behaviour, yet the effect of that failure is a reality to be reckoned with in future attempts at boarding-out.

It seems that in our culture, based as it is on the family as the great social good, most individuals carry within them a potential for family life, passed on through their own parents, and strengthened by the actual period of parental care, however short. The child in whom this potential is weakened, either from the start or in the course of his early life, may be able to strengthen and rebuild it under certain circumstances. But we have seen that there are children who cannot do so, whatever the trouble taken. If one can learn to discover them early, they may be spared much distress by being given suitable care in institutions which come as near to being a good home as community care can make them. There, although he cannot build real family ties, he will form ties with companions and helpers that can yet be a basis of stability for him in later life. Boys and girls from concentration camps have done so after their families were lost to them in the most devastating circumstances. Yet, it may well be objected, there are disadvantages in such an adaptation : an exaggerated reliance on the in-group, accompanied by distrust and hatred of the outside world, could result. On the other hand, these character traits are corollaries of the inability to form deep personal relationships of the family kind, and are to be found in uprooted individuals whether or not they have gone through a period of institution life. The point will be taken up later on.

For the moment, let us consider some of the factors which may cause this family-life potential to atrophy. They may be inherent in the child's endowment, or extraneous to it, or they may be a mixture of both. To mention some of the inherent ones often associated with severe personality problems : physical weakness or defect leading to long absence from home at an early age ; mental defect or dullness connected with physical inferiority of some kind as often happens ; inherited instability of the emotions. This latter factor is often connected with an extraneous one, for where there is a family history of instability, external circumstances will also tend to become unstable before the child has lived long enough to build

a resistance against these impacts. Members of such a problem family are likely to have a weaker family-life potential than individuals whose family has broken down under the strain of external disasters such as war, displacement, famine, or death. For the axiom that the natural environment for the child is that of his own family, means more than it appears to. It means that in the case of an unstable family, the child is adapted to life in just such a family, but not in any other. He may have achieved a prodigious effort at adaptation before the events which eventually dispersed the family, and being immature, he preserved the forms of life as they then appeared to him, in an unmodified way.

Behaviour which often seems completely incomprehensible to helpers and educators may represent something precious and irreplaceable from the child's point of view. We had occasion to observe that boys from concentration camps whose aggression and obstinacy was quite out of keeping with reality as we knew it, were living out some earlier relationship with now dead parents which could never be altered in respect of these lost objects. One would not have been able to recommend such children for foster-home placement, and they would have proved almost inaccessible to environmental treatment. Even with regard to psychological treatment, the experts were not optimistic. The picture presented is akin to that shown by many confirmed delinquents, and it is by now established that a combination of very special institutional care and psychological treatment is perhaps the only hope for them. Yet even here, prospects of success and failure depend on the personalities of both the patient and the therapist.

Understanding of the vicissitudes which the family-life potential undergoes in homeless children, is of great value for the treatment of the more normal ones as well. The sense of his possessing something unique and personal—connected unconsciously with the lost parents—is preserved in a whole variety of ways. Remnants of actual objects saved from home which represent a memory, however worn or outgrown they may be, can cause the most devastating distress if lost or taken away by unsympathetic handling. What is not so easy to see is that even an attitude of mind, a piece of behaviour, a prejudice or a whole pattern of life, can be formed by early memories of the people at home. However inappropriate they are to his present life, the child will cling to these because they are his property in a sense in which nothing else has been since he lost his home.

Institutions, even the best, have little use for this preservation of what they call the child's 'unhappy memories', and are usually in a hurry to replace the child's old pattern by one more adequate and forward-looking. 'He ought to have got over this by now' is a frequent remark. Yet we cannot time these events or prescribe the character pattern we desire; if we do we produce the typical institution child in the old-fashioned sense: one who can bring himself to own all things in common with others; food and drink, clothing and toys, walks and treats and teachers. Where conformity of behaviour is looked for, the institution child willingly gives it, and represses the painful sense of loss together with the real value of early family experience. He is then no longer a bother to his environment: the grateful smile, easy compliance with rules, peaceful change from one nurse to another, these are still considered assets in many institutions and in otherwise excellent communities.

We know from clinical experience that there is another, more sinister side, to this character structure. Something at the core of their being will make life in the outside world difficult for these young people when the time comes for them to leave the shelter of their Homes. No wonder that they tend always to come back to the institution as their only place of safety, or, on the other hand, seek situations in which they do not have to be responsible for their own life or for a family of their own. One thinks here of boys and girls who drift repeatedly into the Courts after leaving residential Homes, with full knowledge that they may land themselves in approved schools, borstals or prisons. Others cannot settle in a career unless it offers an institutional framework with a firm authority behind it, such as the Services. In these young people the family-life potential is so undeveloped as to mitigate against the formation of adult relationships leading to a family, or else, where they are formed, these ties can lead to the rigid and strained family in which all must be well all the time, or dreadful consequences follow. Far from wishing to assert that these dangers beset any child brought up in an institution, it is the writer's conviction that suitable residential Homes run on modern lines are one of the greatest blessings we can bestow on the type of child whose family-life potential would not tolerate foster-home placement. However, these Homes are as yet so rare and places in them so precious that it is fair to suggest that they be reserved for such children, rather than offered, for the sake of expediency, to children who by their nature are suitable for boarding out. Fortunately, it is the view of the Home Office that foster-home placement should be attempted in every possible case, and since the passing of the Children Act, no child will in future be placed without previous investigation of its family history and where possible, personality. The skilled observation by experts as part of the technique of placing homeless children will lead to a much more discriminating use of the available institutions. These are nevertheless likely to be inadequate in number and character for some time to come, both from the point of view of building and of staffing. The aim, however, is to approach them as

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closely as possible to the atmosphere of a natural home environment, and to normalize the existence of the children by outside contacts as much as possible. But let us not be led to assume that such environmental changes can in themselves change the child from an institution child into a foster-child; if it is possible for a child to change, then that transformation is due to a successful substitute relationship which has after all rendered his family-life potential active and strong.

As regards the criteria for foster-home placement, the crucial question might be expressed in terms like these: what kind of family would best tolerate this particular child, and what kind of family can this child tolerate? To put it no higher than toleration, does not mean a disregard for love, loyalty and other sentiments. It does mean that these latter have been seen to fail where the former, *i.e.* toleration, was not firmly established.

During evacuation picking and choosing of foster-homes was not often possible, though the consequences of having to accept the first offer were often disastrous for child and foster-parent. Even now, in boarding-out homeless children, a home offered with genuine goodwill and a child roughly suitable for placement, represents the average optimum achievement. We can hope for better things when the skilled technique of boarding-out has been learned by more workers throughout the country, and when the vocation of foster-parents is recognized by the community in all its value and complexity.

Above all, however, we need to mobilize the latent resources of substitute parenthood. Many potential parents are literally going begging. The ordeals of a woman wishing to adopt a child have not been reduced by the many searching —though justified—investigations now required before legal adoption, nor by the trial period during which the prospective mother is often in a state of suspense comparable to that of pregnancy. People who have been unable to become actual fathers and mothers, or who have lost their children, or whose children have grown up and left, are often very willing to make available their love and care to others; but it is most essential to realize that this precious substitute parenthood is not available in the same way as family love is between natural parents and children. It is of a different order, subject to laws whose disregard can lead to bitter misunderstanding and failure.

All relationship in an ordinary family is based on deep unconscious participations from conception onwards, and reaching psychologically into the childhood of both parents. It is because of what mother herself experienced in infancy that she holds her baby in this way, and suckles it with this particular expression; includes or excludes her husband, making him share or making him jealous. It is because of what father feels about it all that he is a help or hindrance to the mother-child relationship, becomes churlish or unfaithful, or on the other hand, especially loving. In some cases it is certain that the homeless child owes its fate to the immaturity of one or both parents with regard to the very experience of his birth. From this mosaic of early experience the child's conception of the world is derived. From these experiences, also, the parents build their family-life potential into an achieved whole.

Foster-parents may have experienced this interchange with their own children, yet not be able to pass it on to others in turn. They may have failed to have children because their own family-life potential was weak—however rational their explanations to themselves. They may desire in the foster-child a narcissistic fulfilment rather than a truly parental one, and reject the real person in the child when he or she does not correspond to their dreams. Who is to tell? A deep probing into the motives of each foster-parent would not be justified even if it were possible. One can only hope, by being prepared for both the idealistic and the self-gratificatory side in foster-parents, to allow them full scope for a satisfactory relationship with a suitable child. Fathers and mothers are selfish as well as altruistic with their children; they live out fantasies and project fears on to them. So do foster-parents, but, in addition, they have the anxiety of looking after someone else's children, and under someone else's jurisdiction. It takes a great deal of good fortune as well as of goodwill if the artificial family is to be a truly happy one.

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Homeless Children and Those Who Live With Them

Gwendolen Chesters

Author of "The Mothering of Young Children."

THE satisfactoriness of life for any child depends in large measure on the quality of the adults with whom he lives. For children who cannot be with their own families the quality of the new 'parents' is especially significant. Some of these children have no memory of a family of their own. They may not have been born into a family, or they may have lost it very early. They have suffered the loss of what would normally have been the reassuring continuance of their relationships with people who from the start of life were familiar to them. Other children have some recollection of family care. For some of them family life came to an end as the consequence of the death of some loved person. For some of them family life broke up. Home became a place of uneasy feeling and of conflict. Attachment to one parent seemed disloyalty to the other, or affection for one may have had its counterpart in hostility to the other. What would usually be a dependable background of warm, confident feeling became one of uncertainty and strain.

For all these children normal relationships have broken down, and with the breakdown life has tended to become unsatisfying, bewildering and unmanageable. During the early years of life it is the quality of welcome found in mother and father that makes life feel welcoming or otherwise. If it has not an adequate feeling of welcome, life to a child seems hardly worth living. It is also mother and father who protect their children from what might otherwise be the too great difficulty and harshness of reality. It is they who through their help and support make life manageable, and help a child to feel that he is equal to his experiences. Children who for one reason or another are no longer in the care of their own parents have in consequence a great need for a restored feeling of welcome and of confidence.

In the early years of a child's life it is again mother and father who find pleasure in the growth of his interest and in his developing intellectual activity. They are normally his early mental companions and they help to foster and preserve the liveliness of his thinking.

The growth of his feelings is also largely dependent upon his relationship to his parents. Through their taking pleasure in one another and in him, life takes on a pleasurable, happy feeling. He feels needed and of value, and in this his sense of security finds a ready basis. He finds encouragement for the expansion of pleasant feeling, reassurance in distress, and the necessary firmness and control of ungovernable feeling. He finds also real constancy; his anger and hate do not destroy love and kindliness. He can be aggressive without the final consequences of his aggression being too disastrous. Even when his behaviour may be met for the moment by exasperation and anger, there is still the usual, reliable love on which to depend.

His relationship with his father and mother give him time in which to become a fully developed individual and to get used gradually to wider social contacts. With familiar people on whom to depend and to whom to return he takes pleasure in making friends and in taking part in what may be done. And when other relationships become in some way bewildering or difficult he turns back for help to those he knows best.

The value to a child of his ordinary family has many other aspects, but space forbids their development here. One other point should perhaps be noted: As children grow up they form and develop standards of behaviour, a sense of values, ideals and spiritual qualities. In all of this, too, parents are of great significance. Whether they wish it or no a child tends to be greatly influenced by them in these respects, and he turns constantly to them for acceptance and support.

From these various considerations it is clear that when the real parents have gone from a child's background the loss is a great one, and the finding of a genuine equivalent is by no means easy. We are apt to think rather generally in terms of substitutes for father and mother, without perhaps thinking clearly enough just what is needed in such a 'father' and 'mother', in circumstances which are not those of the natural family. Possibly the children themselves can give us some insight into what they need in the adults who live with them as 'parents'. One child said of her housemother, 'She is not my real mother, and I won't do what she says'. A boy who, along with a group of other unusually disturbed and difficult boys had experienced several changes in the staffing of a Home, said: 'The best master was the man who told us that there was one thing he knew—he didn't understand us'. Another boy who had lived all his life in a big Home, and was becoming delinquent, explained: 'I don't care what I do. There's nobody in the whole world who loves me.' A little girl expressed the same feeling a little differently. 'I ran away from Miss X because I didn't like her. She's too flat!' Miss X had indeed little that was plump or comfortable about her. Other children have been heard to ask anxiously of a housemother: 'Do I really belong here with you?' They have been found to form quick and strong attachments to particular adults, and to be greatly distressed when such people have left the home. One boy once asked for 'very old teachers' for himself and his friends—'not teachers with white beards, but people who know about life'.

Something of what a child needs can also be gathered from the wooden expressions, lack of interest in learning, difficulties in concentration, and general backwardness of some of the children living in large groups. There is in them no real liveliness of thought and little of the pleasure normally shown by children in sharing ideas and working things out together. Children who have grown up in Homes have also often shown marked anxiety lest they seem different from other people. They have little understanding of ordinary everyday life and find difficulty in forming satisfactory friendships. They do not feel themselves to be properly part-and-parcel of the general community. There are, of course, some

The Children's Republic, Moulin-Vieux par Lavaldens-Isère, France



In the Children's Republic, Moulin-Vieux par Lavaldens-Isère, France, children work happily in groups without adult supervision



A sewing party, absorbed in their task for the community. Practical and intellectual work are carefully balanced in the Children's Republic

lively, interested, friendly children who have grown up in groups. Observation of the different responses in the children gives many indications of the close relationship of their responses to the quality of care and companionship available for them.

No one single list can be made of the qualities necessary in those undertaking the care of homeless children. Much further study must be given to the question of what is necessary in order to restore to them the possibility of sound development and to give them a genuine equivalent of good family care. But in the light of our knowledge of children's general needs and of our observations of them when ordinary family care is not available it is possible to attempt some formulation of the qualities which appear essential. Warmth of feeling and sincerity would appear to form the basis of any helpful relationship. Children need love and genuineness. They become deeply anxious when things do not ring true. Adults who, moreover, set out to help children feel at home in life need a particular kind of sincerity. They must themselves have come to accept their experiences and to feel equal to them ; they must have the patient tolerance and hopefulness which such confidence gives ; they must be free from any grudge against life, and from the resentment and bitterness that accompany it. In their relationships with others they should have achieved a real balance of give and take in their behaviour, and it is not enough that they are independent yet co-operative people, they must be sufficiently mature to accept readily the dependence of those more helpless than themselves, until these have become properly independent and are ready to leave them.

The emotional aspects of maturity are perhaps of special significance. Children need to be amongst those whose feelings are steady, yet responsive and colourful, who find real pleasure in living and are able to tolerate difficulty and frustration with good humour. They need also to discover that while anger, fear and distress may at times be expressed by adults, such feelings are not so overwhelming as to end in uncontrollable behaviour. They need to find, too, that in the face of considerable provocation there is no final loss of love, though there will be necessary firmness. They need room in their feeling relationships to hit out without the consequences' being too disastrous. A real constancy of good feeling in adults is an essential reassurance to children.

Intellectually much is required of the adult. In our observation of the intellectual development of children it is becoming increasingly clear that the expansion of their interest and of their consequent thinking is to a large extent dependent upon adequate mental companionship. It is through the interplay of their thinking with that of more mature minds that much of the children's intellectual growth takes place. The preservation of effort is also closely linked to the grown-up attitude to it. Effort is sustained by satisfaction, not only the satisfaction that comes from achievement, but also the satisfaction that comes from the recognition by others that effort has been made. To give adequate mental companionship to children the adult must have a lively, free-ranging mind, a readiness to make effort in finding out and solving problems, an enjoyment in being with the children and doing things with them.

Spiritual matters are more than a question of words. Life should be lived with the awareness of spiritual values and, as in other genuine experiences, the children will find that they and the adults have something in common. Standards of value will then be real and the children will be helped to live considerately together and with other people.

The above are only some of the more significant of the qualities children need to find in adults. Nothing has been said of the practical sense and domestic competence necessary in addition to those qualities referred to, and little of the ability to live comfortably not only with individual children but with groups. But I have said enough to make it obvious that the finding of suitable adults is not easy. It is sometimes suggested that married couples are the best answer to the problem. Yet such may not be the case. Where married people already have children of their own such an arrangement means the not very helpful break-up of their own family life, and it is by no means certain that their children will be very eager to welcome and accept a whole group of new brothers and sisters. When the housemother is unmarried it is often said that there must also be a man in the home. But this is not necessarily a reliable suggestion. The selection of adequate people is a matter for much careful thought and observation.

It is obvious that anyone who is to live with children must be physically fit and of good enough intelligence to deal with the practical matters of everyday life. But over and above these considerations it is the real quality of the person that matters. Previous experience and qualifications have some relevance, but what will matter in the long run is the capacity of the adult to live in a developing way with the children. There can be nothing fixed or stereotyped about such a relationship. It presupposes a continual observation of the children and reflection and following-up upon what is observed ; it can only be satisfactory if it is sustained by love for the children and pleasure in being loved by them ; it involves an acceptance of disappointment and, at times, real endurance in the face of difficulties. Many of these qualities are perhaps such as will emerge through living with children, and it may be that selection must look as much for potentialities as for developed responses. Equal thought must be given also to what can contribute to satisfactory group life. Though it is sometimes said that the best people will be good people in any circumstances, it must also be remembered that many good people have been stunted and twisted by too frustrating conditions.

Thought is also needed about training which, if it is to be effective must not only add to the understanding of the needs of children and their care, but must contribute also to the continuing development of the adult. Important, however, as training and the improvement of standards may be, these cannot remedy fundamental deficiencies in the adult. It is a long time since it was said to us 'Be ye therefore perfect', but it would seem that without some real effort on our part at progress in that direction many homeless children will continue to go short of much that they need.

A Philosophy for Children's Communities?

Richard Hauser

turer in Social Work, Chief of Camps' Welfare of the Italian Displaced Persons Programme, Technical Adviser for Juvenile Probation Work

MANY of us must have sat dead of night and asked ourselves what principles can guide us in educating those children who have been turned anti-social by the war, and who are no longer dynamic problems but are becoming more and more a static, and yet ultimately a destructive, element of society.

There is no need for us to be too humble about the problem we deal with. More or less all young people to-day lack in different degrees the three elements that we all, like Carleton Washburne, find essential to education. Most of them suffer from insecurity; most of them, after the Infants' School stage, have difficulty in self-expression; very few of them have freedom and scope enough for the expression of their social feelings. Just as medical scientists must find new cures for comparatively mild ills by learning from the most extreme cases, it appears to be our duty to find from our work with war-damaged children many of the answers which educators dealing with 'normal' children need, and yet cannot see so clearly as we can from our daily vantage-point. Thus our work is most important for all those who are engaged in the education of the young people of our time and we, whether we want it or not, must be pathfinders for the others. It seems quite clear to me that we cannot work without trying to find some basis of principle.

The task that challenges us is to help socially-sick children who are unhappy single cells in a huge mass of people to become happy, secure members of a social group. This can be done only if they find an even better security in their new group than they would have done in their normal family, and if they find in it full expression for their personality, which must by no means be damped down and standardized through the group, but which will normally find for the first time full expression in every moment of real group living. Only thus can security, self-expression and social development be assured in their up-bringing.

The disintegration of family life, finding its strongest expression in the children we deal with but apparent in normal society, makes necessary new forms of family living if the family is to remain one of the basic elements of society. Our group of young people, however, is not based on the father-idea and this is the basic difference between it and the old forms, including the old form of institution. What we really want are small, brother-societies where all youngsters are equal citizens but learn to respect their own leaders and to obey the needs of democracy by their own choice and with dignity. It is clear that our civilization up to now has been founded on educational principles which developed a super-ego based on guilt. This guilt depended on the child's fears of trespassing against the rules of the father, whether the real parent, the father-teacher or the father-state. This fear, once well established, remains as the censoring principle or conscience in the adult and his world. But it is a very primitive concept; to be good because one fears the wrath of somebody high up is not enough. A father-idea is necessary to infants and young children and some sort of father-figure must be provided in their substitute homes. But even the little ones, and certainly their older brothers and sisters, can be made aware of the 'excellence' of being social, *i.e.* being brotherly. We have to educate them in social hygiene as we do now in physical hygiene—and to show them that it is dirty to be anti-social to their own brothers. There is a tremendous beauty in being good and the youngster can easily understand this—once he experiences it through social living in giving and taking.

Do not let us make any bones about it. The *homo* called '*sapiens*' was not much good in his wisdom. What the world now needs is social man who has a terrific loyalty to his group and considers himself a full citizen of it, who is not 'run' by anybody, who is not preached

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at by anybody, whose ethics are not pushed down his throat, but who learns how to live socially in his community by undertaking more and more responsibility and by feeling second to none but humble in front of the group.

There are definite serious dangers in working with groups of youngsters without a well-found social philosophy. The worst is not a disorganized community, though this is dangerous enough because it cuts the youngster off from security and dignity; the worst is the unit in the military sense which blindly obeys the father-demi-god and where members of the unit are taught not to think or to have opinions. This is a direct return to the paternalistic head-hunters and constitutes *the* great danger of our civilization, as Nazism and Fascism have shown. It is just the contrary of our group-philosophy.

A good group conquers loneliness (one of the worst scourges of mankind to-day when big towns have replaced normal communities and produced 'mass' which always means danger of decay of civilization). Not only our children but we adults, too, have to find our way back into good group relationships if we want to combat our insecurity, loneliness and general fear. However, our groups must learn to grow into becoming parts of bigger communities, regions, nations and world community, 'with malice to none', hating nobody and with no group egotism. It must grow into their minds that to hate is a symptom of social disease for the maturing mind.

Groups have a healing factor in them and, though it seems that we have not yet found out what really happens in a group, there is no doubt, as everyone of us can confirm, that many anti-social cases have 'miraculously' found their way back into society through the group (as, for example, is shown by the excellent work of D. Guido Vicandas in Lanciano, whose previously worst anti-social cases have become marvellously social-minded).

Every shoe-maker has to learn four years before he is allowed to practise his trade; anybody can become a parent and unluckily it is quite pleasant to do so. But we must break the vicious circle of unhappy children becoming unhappy parents of unhappy children and again *ad libitum*. One of the best ways of doing this is through Youth Communities for children whose parents have failed them or were lost through death or in other ways.

If you agree with the principles outlined above, it seems clear that the feeling for the youngsters of all those who work with them must not be paternalistic, but straightforward and brotherly. Thus the worker's dignity is not so easily involved if the youngsters over-step the mark with him. It is clear that such work as ours attracts strong personalities and it is not always easy to avoid a 'one-man show'. As a matter of fact it is very difficult, in view of all the other troubles on our hands. But it must be done if the young people are to feel that it is their show and not ours.

There is a terrific challenge in our generation to find new ways of living. Education is the means to prepare for them. A social human being in a social group, even if he comes from a very anti-social background, is a new species in this new form of civilization; he may even become a better one than young people from normal homes whose personalities have not yet been 'under fire', and who have not had to fight their way towards good social attitudes.

In conclusion, it must be said that our work is pioneering in the ethical as well as in the sociological and educational field. Willy-nilly we have to go new ways if we want to test out these new forms of juvenile society, which may be most important for society as a whole. But what is to happen to our former anti-social youngsters who have become really social human beings when they leave our groups and have to live as adults in a largely anti-social world? They must understand that the new sense of social life is not yet universal in the 'adult' world; we must prepare them for this shock but we must give them a sense of mission, of obligation to bring their spirit of brotherhood—not talked of but alive—as a reality into their adult life, without moral arrogance but also without fear. Maybe they will need to maintain their bond with their old centres in becoming part of new ones. Our ex-delinquents and anti-social youngsters must go out into a world which will not endanger them or deliberately destroy what is good in them. This is the challenge which remains to society.

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A Boys' Community near Rome

Don Antonio Rivolta

Founder of the Children's Village at Civitavecchia

CHILDREN in many countries are still suffering from physical poverty and mental distress. But the picture of children buried under the wreckage of houses is but a symbol of other more serious damage to the delicate fibre of the spirit and in the hidden, vital realm of the developing mind. Under-nourished, and with their nerves strained, children have been overwhelmed by the aura of hatred and by scenes of bloodshed, and from the wreckage of the war have come the ragamuffins, adolescents quite alone in the world, orphans, cripples and homeless children, physically and morally abandoned.

Everyone has been moved by the sight of innocence injured and betrayed by ignorant and irresponsible people. The problem left to us is how to restore these children to normal life, how to bring these anti-social beings back into society as honest and industrious citizens. Some sceptics and pessimists objected : 'These boys who have been used to unrestricted freedom, an adventurous life and "easy money" can never be persuaded to leave the streets', but the experience of various countries and methods has proved the pessimists wrong.

We at the Children's Village near Santa Marinella-Civitavecchia, the first such village to be established in Italy, have been working for the solution of this problem for the last three years.

As soon as the Allied Armies reached Rome in August, 1944, efforts were made to give the homeless children a bowl of soup and a piece of bread (though even this was difficult to obtain), and opportunity for play. This was the beginning of the Assistance Centres in Rome. From them developed the Children's Village, which aims at caring for and re-educating street-urchins between the ages of ten and seventeen.

This Village is not a reformatory or a concentration camp ; neither is it a school with a life based on traditional principles and rules. It is a free community of boys governing themselves by democratic methods. We believe that the focus of any system of scholastic and social re-education is the child himself, who must be enabled to realize his own potentialities and to express his personality to the full. So each child is imperceptibly induced to make the effort to understand what is happening within himself and around him ; once that consciousness has been gained it is easy, through our system of remuneration for all types of work, to progress to individual self-discipline. Finally, through the responsibilities allowed to the boys, it has been possible to develop self-government. The inner psychological life of a boy, lived out in a social group, impels him to fix guiding principles and rules for himself, regulating his relationship with God, himself and mankind.

The keynote of life in the Village is freedom, both from external restrictions and from all internal restrictions which are not freely accepted as necessary. There are no enclosures, no bars, no fences, but only psychological boundaries voluntarily established by the whole community. The boys are free to remain or to leave, and this freedom has seldom been abused. If any boy does escape there is no punishment for him when he returns, no 'shaven head' or 'white trousers' which make it easier to keep an eye on him. Each boy's personal freedom is limited only by the freedom of the others. The same principle of liberty is applied to religion.

There is a social and family atmosphere in the communal life of the Village. Many of the boys have never had a family ; others lost theirs through the war ; whilst others have nothing but the bitter memory of being left in the street. To show them something of the warmth and significance of home life, we have introduced into the Institution what is to us an entirely original element—the family, represented by a married couple, who act as father and mother to the boys. They are called 'Aunt Mary' and 'Uncle Peter', and the children go to them with their psychological, emotional and personal problems. Thus we try to establish for the boys some of the essential basis on which society rests ; they find not only shelter but also the faith which will help them to rebuild for themselves the family life of which they have been deprived. Thus, too, we are combating the effects of the break-up of the family, noted in almost all the statistical documents and reports of experts as one of the deepest emotional causes of delinquency or potential delinquency in juveniles.

Organization

The head and director of the administration is the 'Mayor', who is the highest authority in the community. He is elected each month, by secret ballot, every citizen having a vote. Candidates are eligible for re-election and 'electoral propaganda' is allowed. Just before one such election we found that one of the candidates had set up his own newspaper which he circulated in support of his campaign. The 'Mayor' appoints advisers on health, school affairs, public works, finance, etc., and each of these is responsible for one of these branches of the community's everyday life.

The administration of justice is in the hands of the judge, who too is elected monthly. He has very wide powers and can himself settle many disputes. In more serious cases, he summons a Court and presides over it, assisted by a jury and the Public Prosecutor. The accused is entitled to conduct his own defence or to choose an advocate (all citizens are 'members of the Bar'). He also has a right of appeal.

The principle of self-interest, which was previously the only incentive known to these boys, has been preserved in the Village, and one of the most striking features is the special currency called 'Merits'. This is the most influential factor of the system on which the boys' re-education is based. The fundamental idea was to reward and remunerate them for their work, both manual and in school, and for the part they take in the organization of the community life. For this purpose we instituted the special currency. Its issue and circulation are controlled by the Village 'Bank', managed by a boy called the 'Banker'.

If interest were to be aroused and maintained, it was essential for the 'Merits' to have purchasing power, so we opened a shop where sweets and playthings and toilet and school supplies could be bought. Later we realized that the shop's attractions were not enough incentive for some boys whose earlier disorderly life had made them incurably lazy and we took a further step ; every aspect of life in the Village became part of the great educational game of imitating the life of adults, and, while work was still rewarded, the children felt that their dignity as human beings was heightened when they had to contribute in 'Merits' to the cost of their food, housing and clothing.

The Village 'Bank' also has a special office for exchanging 'Merits' into Italian lire.

Psychology and Education

Our ideal of education as a living experience is aided by science in the form of experimental psychology. The work of Lippits and White and the valuable results they obtained in measuring the force of democratic and authoritarian impulses in a given group are familiar to us, and the Village has a Centre for psychological, medical and educational research and for vocational guidance. We hope to gain therefrom fuller knowledge of the

psychology of the children and so be enabled to estimate their intellectual and emotional capacity. This thorough knowledge is needed if we are to give to each individual the education best adapted to his needs (Claparède) and at the same time to lay a foundation for further research which may be useful to other similar institutions for education and re-education.

All the boys in the Village are given elementary education in the State Primary School. This is a part of our work which has not yet been fitted completely into our educational system because we have to comply with official instructions and principles, but we are taking steps to establish an experimental school which, we hope, will be approved by the central authorities. Special attention has to be paid to those boys whose intellectual development has been seriously retarded by irregular schooling due to the destruction of schools, discontinuance of lessons and lack of educational supplies. At present our greatest difficulty is to find staff who are free from the traditional passive educational attitude.

Vocational Training

Each boy is taught a specialized trade, for this is his only means of escaping the unhappy consequences of street-life on his return to society. At present he can choose from among carpentry, mechanics, shoemaking, pottery-making, and artistic wood-carving. In a few months the seaside Village will be ready to train boys as fishermen, small boat-builders and officers of inshore coasting vessels, and later a third Village, which will be agricultural, will provide training in gardening, kitchen-gardening, field cultivation and farm and dairy work. There will thus be a wide range of occupations which the boys may follow, according either to their natural inclinations or on the advice of the Vocational Guidance Centre.

Our educational system, although so simple, is none the less effective; its controlling influence is loyalty. When a boy has become accustomed to the life of the community he may, if he wishes, make a promise which, also at his liberty, he can renew each month. It is a formal undertaking given to God to endeavour to be true to the principles of the Village, to confess one's personal shortcomings and always to obey with a smile. Personal self-control thenceforward becomes a rule of life. In such an atmosphere of sincerity and loyalty to freely contracted obligations, the mind clears, the spirit finds the true path again and the whole man rises to the full stature of his present stage of development and absorbs all life's lessons to prepare him for the great adventure of tomorrow.

Giardino d'Infanzia, Rimini, Italy



Getting clean



Playing Out-of-doors



Overseer and Gardeners

A home-school for twenty war-orphans and, at the same time, a primary school for a hundred day-children—a very happy and interesting experiment

Children's Town: Hajduhadhaz

Zsigmond Ádám

Director of the Children's Town



Law-Breakers before the Children's Court

In 1945 the Hungarian Ministry of Social Security undertook the reorganization of child care throughout the country. Mr. Erik Molnár, who was then Minister, gave instructions that a suitable place should be found near Hajduhadhaz for the care and protection of orphaned children up to the age of 18. An old military camp in an oak forest, badly damaged by the war, was chosen, and reconstruction was begun upon it in February, 1946.

On 29th June of that year the first orphans arrived—five little boys white-faced and in rags. We got them to sit down on improvised benches and tried to allay their terror with mugs of good Swiss chocolate. On the playing field we washed them from head to foot and dressed them in new clothing. This was the beginning of an undertaking in which to-day three hundred orphans find a gay and friendly hearth, and enjoy the benefits of a balanced education.

In July, 1946, the children began to arrive in earnest in groups of from five to ten. The older citizens formed the habit of greeting the new arrivals with bunches of flowers and words of welcome. When there were forty or fifty of them we suggested that we should call ourselves a Children's Town or Village. They voted unanimously that it should be called a town and shouldered willingly the extra work involved by this decision.

Amongst organizations which sent us help from abroad were Don Suisse, the Danish Red Cross, Radda Barnen, Save the Children Fund, UNRRA, and the Society of Friends.

By September, 1946, we had set up two schools, one general and the other vocational, but we had no money for equipment and the teachers themselves made tables and chairs from packing-cases in which our relief parcels had arrived, and from odd planks found in the camp. The vocational school was set up with very primitive equipment, but we made use of the result of the most recent experiments in educational research. We have workshops for furniture-making, locksmiths' work, a forge, a tailor's shop, a cobbler, and a hairdressing establishment. The children are free to choose from amongst these various avocations. They go round for as long as need be from one workshop to another, making themselves aware of the advantages and drawbacks of the various kinds of work. And thus, by the age of fifteen, they are able to make a knowledgeable choice of career. They all take part in working the fifteen acres of ground attached to the town. Each child can have two or three square yards of ground for his own in which he can experiment in the principles of horticulture. We help them to be independent by means of sports clubs, cultural clubs, youth organizations, a choir and administrative self-government. By secret ballot they elect the mayor, chief of police, judge, police force, postmen and other functionaries from amongst all citizens over ten. Our mayor at present is a boy of sixteen, who takes his duties very seriously.

We do all we can to encourage a sense of responsibility among the children. We work on the principle that whatever a child plans, does or promises, he is expected to carry it out without adult intervention, unless this becomes strictly necessary. Relationships between teachers and children are those of a family. The director is an 'uncle' for them, and they often call the teachers 'daddy' and the housemothers 'mammy'. After all the troubles and hardships they have suffered they have a habit of going to grown-ups for comfort. There is no corporal punishment, and through what punishments and rewards there are we try to give them a sense of human dignity and of self-awareness.

The laws of the town have been worked out by the children and grown-ups. The following are in force at present:

1. Let us respect, love and help each other.
2. No one must leave a place of work or play without giving notice of his intention to do so.
3. Any form of work or play which can endanger the health or safety of our companions and ourselves is forbidden.
4. Don't let's swear, don't let's provoke each other or our teachers, but don't let's tell tales.
5. We will work both in schoolroom and workshop diligently and honestly.
6. We will see to the cleanliness of our billets, bodies, beds, hearts and words.

Anyone who fails to obey a law of the town goes before the children's court. After hearing witnesses and making a preliminary enquiry, the court begins to discuss the matter. The accused, his accuser and the magistrate state their case, the accused has full rights to defend himself, and the judgments passed are always reviewed by responsible adults.

The various rewards and punishments are drawn up as follows:

Rewards. An expression of gratitude and approval by the teacher, either made privately, before the group, or in the presence of the whole community; recommendation for a responsible position, or occasionally rewards in kind such as a book, money, chocolate, etc.

Punishments. The expression of disapproval or disappointment by the teacher, deprivation of rewards or exceptional privileges, exclusion from games, admonition, imposition of hard or disagreeable work during a stated period, a bad mark, reparation (in which the punishment fits the crime—for example, if he will not look after

his hair properly his head is shaven), appearing before the whole staff, before the director, expulsion from the children's town.

In the interests of order we have meetings at which the teachers, housemothers and directors express their opinions. The children are also free to speak. Adults give orders in a definite but friendly tone of voice. They encourage good behaviour by their own example. The older citizens also try to set an example. We choose group leaders from among them, and every day one adult and two children act as supervisors. They wear an armband and from morning till night they are charged with maintaining order. The whole town lives like one great family. All the inhabitants take their share in its intellectual and material development. When we had been working almost a year, in April, 1947, we were given electricity. Mr. József Szép, the old mayor of Köbánya, told the workers of his town about the democratic spirit of the children's town. They made us a present of a generating plant and electrical installations worth more than 100,000 forints.

In 1947, on the first day of the Three-Year Plan, thanks to the self-sacrifice of the Hungarian Post Office, we got a telephone, and on 10th September the Swedish Radda Barnen gave us a Ford.

On 27th November, 1947, as part of the Three-Year Plan, our children's town got a large development grant. We bought ten horses, agricultural machinery, and we started to instal our own running water, children and grown-ups volunteering as shock-workers for the job. We also bought 100 tables and 300 chairs, which enabled us to furnish both schools and dining room properly. On 3rd December, 1947, the Minister of Social Security visited the town and decided that it should be taken as a model in the 1948 campaign for reorganizing the care of Hungarian youth.



Eating out of doors in Summer

On 7th January, 1948, the first four tractors arrived at the town, and thanks to these we are able to take part in the agricultural work of the whole region. From 21st to 26th January, 1948, the town choir gave a festival at Budapest. According to the press these seventy children, who had formerly been neglected and abandoned, took the capital by storm. On 11th May, 1948, we were informed that the Ministry of Industry had authorized us to take apprentices. We have thus been able to make contracts with our pupils and undertake their full vocational training. The workers in the telephone factory, in their spare time, have made a film projector for the town's children. Each week we show both instructional and recreational films.

The Supreme Economic Council and the Ministry of National Defence have given the Ministry of Social Security a 99 years lease of the ex-military camp of Hajduhadhaz and its 15 acres of land, and have made the oak forest surrounding it a national park. In this way the future development of the first children's town in Hungary seems assured.

A Youth Aliyah Village in Holland

E. Mendes Da Costa

Hon. Sec. of the Board-Foundation for 500 Jewish Children

The Children's Village at Apeldoorn was established by Youth Aliyah, an association which aims at the settlement in Palestine of homeless Jewish children from all over Europe. In 1945, immediately after the liberation of Europe, it set up several homes where these children could get education and training for their future lives in Palestine ; but in May, 1946, there were still more than 10,000 children from Displaced Persons' camps waiting for emigration, and it was to help meet the great need for more homes that the Jewish community in Holland requested the Dutch Government to allow five hundred of these children to find a temporary home there. Permission was granted, subject to the following conditions :

(*a*) The children were to stay for not more than three years ;

(*b*) They were to be of good physical health ;

(*c*) They were to be not less than six and not more than fourteen years of age ;

(*d*) Their housing and financial support were to be the responsibility of the Jewish community.

The enterprise had to face certain problems as soon as its work started. In Holland experience had taught us that the education of war orphans had most chance of success if they were placed in small homes where they formed a large family—the so-called 'imitation family system'. We could not, however, adopt this method with the five hundred Jewish children, firstly because it proved impossible to find sufficient small houses in a country with a severe housing shortage and secondly because, with decentralization of this kind, very generous staffing, both teaching and non-teaching, would be needed, and there is a great shortage of such personnel in Holland. It had been agreed also that the children were not to attend Dutch schools but that their education was to be adapted to Palestinian conceptions as well and as quickly as possible. Decentralization would therefore entail the establishment of as many schools as homes, and this too proved technically impossible.

It was therefore decided to establish a large Children's Village in the only suitable and available place, namely, a number of buildings which before the war had been a Jewish mental hospital, situated in extensive woodlands near the provincial city of Apeldoorn. The countryside is ideal for a Children's Village, but not so the buildings themselves, since they were constructed for such a different purpose. In addition they were severely damaged

during the war and have at present been only partially repaired, so it is obvious that the housing in no way meets the requirements of a Children's Village. It should be adequate from a health standpoint in about two months time when all the buildings allocated to us are ready for occupation, but even then the Village will be far from ideal from an educational point of view. Rebuilding is, however, impossible, owing to the shortage of material and financial resources and the temporary character of the whole enterprise.

When all the buildings are in use each group will live in a house of its own or in a separate part of a large pavilion. Food is cooked in a central kitchen, and there is a small hospital, a school, a building for recreation, storerooms and an administration building. There are also some houses for those members of the staff who do not live in the pavilions with the children.

Most of the children came to us from Eastern and South-Eastern Europe, and only a small number are from the German camps. Many, though not all, of them understand and speak Yiddish besides their own language, and some could speak Hebrew when they entered Holland. Most of the children already belonged to one of the eight different Jewish political groups when first they reached *Kfar Jeladim Ilianah* (this is Hebrew for '*Children's Village in the Wood*'. The Dutch Government allowed one adult for every ten children, so it was possible to keep them their own leaders who had previously taken care of them and had often saved their lives, and who had chiefly influenced their political alignment.

The Staff

From the beginning it was decided that the director of the Village and the Educational Director should be Palestinians so that general life and schooling could be adapted to Palestinian methods. For this reason also we tried to get as many teachers as possible from Palestine. Of course, it would have been desirable to have housemothers from Palestine too, but we knew that the Jewish community in Palestine would be unable to spare so many trained people and therefore we had to find housemothers and other non-teaching staff in Holland. Considering the tremendous shortage of suitable people in Holland, we were very lucky to get staff, although we still have too few. Medical, dental and hygiene services are directed by a children's physician and a psychological adviser, assisted by nurses.

Organization

Our aim is a community where everyone has extensive participation and responsibility. All the children have small tasks in the running of the Village, such as washing the dishes and clearing up the dining-room. Some of the leaders who came with the children are themselves young and inexperienced, but they all feel a strong bond with their charges and take their tasks very seriously. This often means that they hardly tolerate the intervention of the teaching staff. Life outside school is therefore almost completely in the hands of these leaders, and they play for the children the part normally taken by the family and the Youth Club.

Courses have recently been organized to compensate for the lack of experience of these leaders and to acquaint the staff with Palestinian methods of education. Educational and psychological questions are discussed and there are lectures on the problems arising in the organization of large institutions.

Education

Education presents many problems because, though these children are being cared for in Holland for a short time, their whole education is directed towards Palestine. Assimilation into Holland is therefore useless and undesirable and, indeed, loosening of the bonds with the countries of origin is necessary. All the workers, from Western as well as from Eastern Europe, must fulfil the desires and requirements of the Palestinian conception of education. They must have great mental flexibility in order to adapt themselves to life in this Palestinian colony in Holland.

The teaching cannot as yet be above the elementary school level because of the poor and fragmentary education the children have had up till now. Lessons are given in German, Yiddish, Roumanian and Hebrew at present, but we intend to have all the classes in Hebrew as soon as possible. The children are not graded according to their ages but according to their attainments.

One need not go into the probem very far to realize that only the most individual teaching will meet the children's real needs. This is corroborated by the psychological adviser, but we cannot follow his advice because we have too few teachers, and some of those we have are experienced only in class-teaching. We hope to get some more teachers from Palestine and other countries shortly, and then we can make a better attempt at really individual teaching. The children have three and a half hours of school work and two hours of vocational training (hand-work, woodwork, sewing, fancy needlework and horticulture) daily. In the near future we hope to have courses in metalwork and applied electricity. It is striking to see how particularly interested they are in horticulture.

Health

The physical condition of the children is quite satisfactory, but the reports of the physician and the psychologist on their mental health are less favourable, for every child suffers from a more or less severe neurosis. When the children came to us they could not play at all and we observed that many of them ran through all the phases of play very quickly until they now react quite easily to games. The more serious neuroses are treated individually by the psychologist, but language proves a difficult barrier.

We have a special class for twenty children who are mentally retarded. We aim to keep these children as a separate group but have not yet been able to do so, because the leaders hold tenaciously to the children of their groups. Here we see their possessive love for the children and their fear of diminishing the political power of their group.

The temporary lack of sufficient living and sleeping space makes it advisable for the children to be sent to a smaller house for three weeks each year. In this way these children, who have lived for so many years in camps, feel that they are like ordinary people, who also go on holiday every year. From April to October groups of fifty children at a time stay at the holiday home which is beautifully situated in the dunes near the sea. Trips to Amsterdam and to other places of interest in Holland are a valuable aid in their reintegration into normal life.

Food

Food in Holland is still rationed. It is sufficient, though certainly not abundant, but the Dutch authorities have given extra rations to the Children's Village so the food situation is good. But the children dislike the Dutch diet, and this leads to continuous friction. Since people are most conservative in their eating habits and daily meals are a very important factor in the life of every individual, it is understandable that this matter often causes serious discontent.

To sum up, we can honestly say that we have tried hard in *Kfar Jeladim Ilianah* to form a community in which adults and children feel themselves responsible for everything. We have been hindered in our attempts by the temporary character of the whole enterprise and because the teaching staff contains elements from so many different countries. Although everyone's intentions are good, the divergencies in training and philosophy are often a drag on our efforts. The gap can be bridged only if all those who are responsible for the education of these children have one end constantly in view : that only Palestinian criteria must determine the aims of education.

Self-Government and Community

in the national houses of the Pestalozzi Children's Village

A. Bill

Education Director of the Village, Trogen, Switzerland

In order to understand how far the daily life at the Pestalozzi Children's Village is autonomous within the national houses and how far it is communal between the houses, three important factors in the village must first be studied: the children, the staff, and the educational aims.

The Children

At present eight houses are inhabited by 132 orphans coming from seven countries and speaking six languages. The children's ages range from six to thirteen, and they represent between them France, Poland, Austria, Hungary, Germany, Italy and Finland.

Our children, after a certain period of settling down, show a great need to attach themselves to an adult. They need to make up for what they have missed. During this stage they grow very attached not only to their substitute parents, but also to new acquaintances among our visitors. Twelve-year-old boys play with dolls; girls of the same age want to be comforted after the most minor mishaps. The children want to be spoilt. A boy of seven told us on his birthday, 'I'll hit everybody who doesn't give me a birthday present on the head—except the grown-ups.'

At first there are few natural contacts between children of different nations. Premature attempts on the part of teachers to promote international friendships are often rejected by the children. After a first period of settling-in, a phase of very rapid development often follows and lasts for a longer or shorter time, and is more or less intensive, according to the age of the child.

The first troubles begin when the child's return to his country begins to be foreseen. One of the most delicate tasks of the teachers is to reduce these difficulties to a minimum.

The Staff

Each group of children in the Pestalozzi Children's Village has teachers of its own nationality. One of the principles of the village is to maintain a healthy love for one's country and this is why we group the children round a teacher of their own culture. What do these teachers bring with them? Alongside their educational ideals they often carry a past that has been heavy with difficulty. Many of them do not feel as sure of themselves abroad as they would have done at home, and this often leads to an over-stressing and over-valuing of their national point of view. This shows how difficult and how important it is to secure a homogenous group of teachers for the Children's Village.



French Children Playing

Educational Aims

Dr. Elisabeth Rotten, in collaboration with the teachers of the Pestalozzi Children's Village, has drawn up a provisional declaration of the aims of the village, and I quote from her text:

'I. To guarantee the best possible physical and spiritual development of the children entrusted to the Village, at least up to the end of their primary schooling. These children will then go home and care will be taken to place them in circumstances suitable to their needs and capacity.

'II. To create a family atmosphere in each house with due regard to the cultivation of the language, customs and religious worship of their home background.

'III. To form an educational community of children and teachers in a spirit of tolerance which will pay due regard to the particular characteristics of each and also to their needs of community and mutual help.

'IV. Profitting by the exceptional conditions of the Pestalozzi Children's Village, we must make our modest but positive contribution to the solution of the educational problems of our age; in order to do this we must collaborate constantly with the teachers of many countries and make full use of the results of educational experiments elsewhere.

'V. Particular attention should be paid to the awakening and strengthening of the spirit of peace. We must discover the inner and outer obstacles which prevent its development and must make every effort to overcome them. One of the best ways of doing this is by a natural and intuitive understanding of the mind of the child and of the findings of modern psychology. Further, we must make use of psychological research into the activity of groups so as to build up a happy relationship between the individual and the community.

'To sum up, we must restore to

their own lands young people who will have learned to think for themselves, fly with their own wings, and be sensible of how dependent we all are upon others—and who in this spirit will seek to live in unity and for the furtherance of this unity.'

In order to achieve these aims, and with due regard to the condition of the children and staff described above, we proceed as follows: We make as many occasions as possible for the exchange of ideas and experiences between the teachers; there is a meeting every month between teachers and housemothers, one every week for all workers in the village, a morning meeting three times a week for housefathers. In addition to these planned meetings, the teachers have begun latterly to meet at four o'clock when they go to collect their letters and drink a cup of tea. This gives a chance for much informal talk and friendly contact which often has more positive results than long staff meetings could do. Certain other meetings, some of them lasting a week, are arranged outside the village.

Careful preparations are made for the children's return to the common life of their own country. God-fathers and god-mothers are found for them and a lively correspondence grows up with these, and when the children are older they can spend their holidays with their god-parents which prepares the way for their return.

We have no fixed rule about how long each child shall spend at the village. This depends on the particular needs of the child in question, general conditions in his home country and the chances offered to him for further education or adequate vocational training.

As regards self-government, we have not as yet any central self-governing body which all our children can join. There cannot be true self-government in the village until it is established in each house. At present we have several houses in which the children meet regularly to discuss their own particular problems and those of the village in general. We foresee that when all the older children have a good mastery of the village language (German, since the village is in German-speaking Switzerland)[1] a school community will arise spontaneously and in it the older children and the teachers will play their part. But such an organism must arise spontaneously and should most certainly not be imposed on the village by the teachers.

[1] At first the children learn everything in their own language; at a later stage the children from each house join up for gymnastics, music, gardening, drawing and manual work. When they are about nine, the children begin to learn German and as soon as they have any facility certain subjects will be learnt in common in that language: cultural history, general geography, natural history, mathematics, physics and chemistry.



Hamburg Children at work in their Garden

Pour L'Ere Nouvelle

We are pleased to be able to announce to our readers the reappearance in France of *Pour L'Ere Nouvelle*, the journal of the French Section of the N.E.F.

The first two issues of the magazine in its new form have already been published. No. 1 contained an article by Professor Wallon, one by Mme J. Karmanova on the democratic reorganization of education in Poland, and one on health education and training for citizenship in the U.S.A., an enquiry into technical education, a bibliography, and news items from France and abroad. No. 2 has articles on the re-education of Juvenile delinquents in England and on the centres at Renouveau by Mme François, the findings of an enquiry into apprenticeship, reviews of children's books, and home and foreign news.

No. 3, which will be published at the begining of October, will contain a complete account of the Conference held at Blois which considered the use of local surveys in education and the New Education and Peace.

Orders and requests for specimen copies should be addressed to: *Pour L'Ere Nouvelle*, Musée Pédagogique, 29, rue d'Ulm, Paris, V.

The subscription rate for readers outside France is 390 frs.

A School Which is a City

Ernesto Codignola

Professor of the University of Florence, Honorary President of the School-City of Pestalozzi, Florence

ANY thinking man must find it paradoxical that so complex and inexorable a society as our own should still be content with the scholastic ideals of the 'good old days' and should put its faith in a mode of schooling based largely on external forms and on encyclopædic conceptions of learning—as impracticable as they are unattractive to-day.

Our medieval methods of schooling in a clearly anti-medieval age are derived, especially in the Latin countries, from the ideology of the Counter-Reformation : that truth is not attained by painful individual effort but is a gift from on high, transmitted from age to age by a privileged caste to which the moral and intellectual direction of mankind has been entrusted. This law of a static society claims the right to regulate the rhythm for a society that is in perpetual motion in its search for a new morality.

Two Sorts of Humbug

Moreover, the precepts taught in our traditional schools are in direct contradiction to the educative techniques employed there. We give high verbal praise to personal initiative, proclaim a man's right to liberty, and make freedom of conscience and of intellectual enquiry the pivot of our civilization, whilst our classroom procedures encourage passivity, hesitate to wake the children's powers of independent judgment and their creative faculties, and encourage conformity and herd-mindedness. Our task is not easy, but human evolution urges us forward to a transformation of our schools.

The battle must be fought on two fronts : against the traditionalists, who do not distinguish between the delicate mechanism of personality formation through the living discipline of the group and passive submission to a medley of facts and conventions ; and against innovators who confuse liberty with personal whim, and who substitute the dry vain substance of their own recipes for the wisdom worked out by the human race in the course of centuries. Further, they often support and justify their theories by the most recent hypotheses of the biologists, physiologists or sociologists. Only by failing to understand the profundity of the educational process could one imagine that it can be rendered scientific by any such short cut as this.

A Liberal Aim To-day

Every school but the most specifically vocational ones must have a 'liberal' aim. It must aim to develop, along with the physical health and manual dexterity of its pupils, their moral and religious sensitiveness, their love of the arts, their powers of scientific analysis and of philosophic penetration. We cannot give up this ideal of the harmonious development of the whole personality without also giving up one of the chief treasures of western civilization.

The very nature of the child and the social evolution of our age suggest to us a solution of our problem which is both obvious and simple. As we know from much observation, children and adolescents ask only to be allowed to exert their own energies and achieve their own humanity. A liberal teacher aims to encourage and discipline as fully and harmoniously as possible this spontaneous striving which is, do not let us forget, a spiritual process, a process of individual and social evolution and not the mere automatic unfolding of natural forces. Nature unfolds but does not educate itself.



The Junte in Session

Western democracy cannot continue without the greatest possible development of personal initiative and personal conscience. At present our schools do not fully educate these qualities and our homes, especially in urban and industrial centres, no longer exercise that vigorous discipline that used to be the matrix of social education. The ties of religion and tradition have grown weak. Rather than bewail these things, let us look reality in the face. Modern society must establish in its midst a new educational organism which can replace the family when necessary and which can offer children from their earliest years a field for experience and experiment in social living. This organism must prepare them for the free exercise of every sort of activity (not merely their memories and their intellects) from the most primitive manual labour to the highest expression of the spirit of man. To sum up, it is neither a question of reversing previous practices nor of working out elaborate programmes of scientific studies, but of doing, more consciously and in a form more adapted to the needs of our age, what the best teachers have always done.

A School City

After this preamble I would describe briefly the Pestalozzi City-School at Florence. It is a State Primary School of the usual type except that the children spend eight years there instead of five. The buildings, like those of other schools, are maintained out of public funds ; the staff is partly nominated officially and partly appointed and paid by our school Governors. The school has been recognized by the Ministry of Education in the category which, according to current legislation, is given the widest autonomy. It was established purposely in one of the poorest and most ill-famed parts of Florence, Santa Croce.

Work at the City-School begins at 8.30 in the morning and ends at about 6 o'clock. Organization depends on the active part taken by teachers and pupils alike in sharing the whole work of the community. They are all equally at home in the humblest tasks, such as cleaning and cooking, and on the most ceremonial occasions. There is a whole range of activities from the porter's and cook's to the maintenance of order and justice which involves the personal initiative of each inhabitant of the city in shouldering a collective responsibility. The school is

a true city with all the diversity of functions which characterize a self-governing community. Neither teachers nor children feel degraded when they go from reading the *Iliad* and *Roland Furieux* to the most modest tasks in kitchen or vegetable garden.

Is Self-Government Useful?

Order is not imposed from above. We naturally do not leave the children to their own devices, but we live in such a way that law and order are born spontaneously from the experience of community living. Necessity is the highest law; the young citizens of the City School, through daily learning from personal experience and from solving of concrete problems come to discover and formulate the laws which they must all obey. The *Junte* controls the life of the school. Its task is to solve problems and difficulties and doubts which arise in the course of daily life and give rise to searching discussions, naturally directed by a teacher. The *Tribunal*, elected like the *Junte*, by the pupils, judges the worst infractions of the common law. In these debates the young citizens learn to study and appreciate the various aspects of a problem and by rising above the blind compulsion of their feelings they learn to judge serenely and with a sense of proportion.

The meetings of the *Junte* and the *Tribunal* are a powerful educational instrument both as regards self-control, the disciplining of one's own feelings and ideas, and as regards an increasing awareness of the principles which rule human relationships. But their educational value does not lie so much in the organizations themselves as in the aim which we have set ourselves to carry out through them. One does not change the spirit of a school by instituting a *Junte* and a *Tribunal*. What counts in education is never the techniques and means employed, but the inner nature of the teacher, the clarity of his ideas, his intuition and his understanding of personality. The means which one teacher may find most useful can become anti-educational and do more harm than good in other hands. Theoretically one can express doubts about the usefulness of the *Junte* and about the active participation of the children in the administration of their community. My own experience has convinced me that the *Junte* and the *Tribunal*, along with other social institutions (such as our mutual aid society) can be effective means for training the child's social and moral sense if they are directed by a teacher who has both mind and heart and if their activities take place in a serene atmosphere. In any case they are the best way by which the child can learn a respect for law in its more superficial aspects of a code of laws and in its more profound one—moral law. The social tradition in some countries, such as Switzerland and England, helps forward the work of the educationist; in other countries, on the contrary, it is an obstacle to his work. In our Latin countries an extreme individualism and complicated historical forces has led us too often to maintain a law for other men whilst demanding for ourselves complete independence.



The Choir at Work

Since the beginning the little bandits of Santa Croce have shown by the way their conduct has improved that they accept this form of discipline which is so different from anything they have known before, of their own free will.

Attitude to Work

Work, which is the backbone of the school, is not considered as one activity alongside others; it is the core of all our activities. In our school we do not notice ourselves working any more than we notice ourselves breathing. When children are not forced to accomplish their school work (and there are too many schools where even Handwork has become a 'subject') whose real need they do not understand, but are induced by events rather than by persons to solve concrete problems which none can evade without damage to the life of the whole community, school ceases to be a dull and artificial place and becomes a centre of spontaneous social activity. And when school becomes again a natural place to be in, a living community of working minds, not only does it meet the hopes and needs of children and adolescents, but most of the problems which usually afflict schoolmasters do not arise or are automatically solved by the whole situation in which the child finds himself. The social atmosphere of the City School has achieved what the advice or the threats of teachers could never have done. It has transformed many little vagabonds who were dirty and arrogant, mockers and liars, into willing collaborators who in their turn exercise an imperceptible but very effective influence on the City School itself. We believe that this is the truest way of restoring to hard work and to inner peace the greater number of the child victims of the war, which means a high proportion of all our children.

A child cannot know and have for his own anything that he has not acquired by a personal process; no one can make short cuts for him; no one can really give him his own treasures unless he travels the road that leads to them. The road of knowledge is much harder than one thinks. We do not usually notice this because we confuse real knowledge with a confused heap of variegated notions learnt by heart and floating on the surface of our minds without ever becoming the effective driving power of our inner life. The City School tries to replace book-learning, that is to say the verbal transmission of ideas and results, by situations which will give rise to problems to be solved. It talks as little as possible of civic and moral duties but it organizes the life of the children in such a way that they constantly meet situations which can only be dealt with by a heightened social sense. Thus we have quite dropped the strange idea of teaching them to write by setting them 'compositions', and have so arranged that the young citizens are constantly obliged to tell other people what they are doing either in words or in writing—their companions, their teachers, the Assembly, the *Tribunal*, or members of the *Junte*. They soon learn to write well, that is to say to express clearly and precisely what they want to say, without going through the hoops of exercises in style and rhetoric which have never taught anyone to speak and write better.

Before beginning the systematic study of mathematics, geometry, the



A Table laid with Loving Care

natural sciences and geography, we accustom the children to making minute and concrete observations through the innumerable tasks they do in the kitchen, garden, vegetable-plot and on their walks. Even the most profound aesthetic education in music, drawing and poetry are as far as possible closely linked to the needs of their everyday life. We have banished most of what is called 'juvenile literature' which is often insipid. We have replaced it by the great writings of mankind, not excluding those of classical antiquity. Children from the third, fourth and fifth years of the school can love the *Iliad*, *Odyssey*, *Aeneid* and *Roland Furieux*. For centuries the children of the most intelligent and original people of the old world were brought up on Homer and Hesiod : why should ours be condemned to browse for years upon mediocre stories, whose only aim seems to be to keep childhood infantile and to stifle the eternal poetry which flowers anew in the heart of every child and adolescent ?

The Social Re-education of Older Boys

R. Préaut

Directeur, Ile de France Community School, Longueil-Annel (Oise)

At the end of 1945, a small group of specialists on problems concerning children handicapped or exposed to moral danger as a result of the war, undertook to put into practice the conclusions of the Technical Council which had during the occupation considered measures to be taken to solve these problems. The place chosen for the experiment was a small secluded hamlet, 80 km. from Paris, grouped around a large dilapidated château with farm lands of more than 100 hectares. It was proposed to make this estate a village for boys over school-leaving age who were suffering from various handicaps —educational, mental, physical or moral—and to set up centres for apprenticeship, in the natural setting of ordinary life. This Village was to be the means whereby these war-damaged children would be restored to normal life.

The undertaking, which at first suffered from the financial difficulties encountered by all such post-war efforts, has been greatly assisted by the 'Don Suisse' and, more recently, by the National Social Security Fund, which now finances it through a private Company. Various difficulties have so far prevented us from carrying out the original programme in its entirety. The premises and equipment are still inadequate and progress is hampered by the work in hand. Nevertheless, some of the problems involved have already been studied sufficiently to show some results.

The Community School can accommodate at least 150 boarders. At present, one-third are boys of normal intelligence but suffering from defects of character ; the remainder are of less than average intelligence or weak-minded. The average mental level borders on deficiency and, as a result, the community in which the boys live is infected with intellectual sluggishness. It may be assumed, however, that 50 per cent. of these boys can be entirely rehabilitated for work in normal conditions ; 30 per cent. will be able to return to ordinary society under medical and social supervision for the first few years ; 20 per cent. will be able to do some sort of useful work, but will remain under the care of organizations responsible for assisting psychiatric out-patients.

The boys at present have the choice of apprenticeship to 23 different trades, from the building trades to agricultural work and including such crafts as shoe-making, hand-weaving and pottery making. Training is in the hands of specialized technical monitors qualified to give normal pre-apprenticeship instruction and carefully selected craftsmen who use the boys as assistants and so instruct them in the elements of their trades. We hope to instal sufficient modern equipment to make the establishment into a small apprenticeship centre where the pupils will help with the work of maintenance and development in every branch. The boys learn cooking and house-keeping and are themselves building and furnishing much of the premises.

There are full-time specialists for physical education and psycho-therapy.

The striking feature of our system is its great adaptability and the variety of the educational methods which are adapted to every individual case. The boys are classified according to psychological characteristics ('problem' or backward children), vocational abilities and the educational methods used. Some need treatment to build them up physically and mentally (woodland camping), or group psycho-therapy (family group). About ten children are boarded-out with families in a neighbouring village but spend their days at the Community. Direct and constant supervision of these boarded-out children is exercised by the Social Service Branch of the organization.

The Community is organized as a 'Republic' which the children run with the assistance and under the supervision of the educators. They are paid on the basis of output or industry, and can invest their money in the various forms of trade or production for which they are responsible and from which they receive the profits. They have a Bank, an Insurance Company, a Court and an Economic Council. These various organizations provide a link with real life and introduce the children to social morality by keeping them in constant touch with its economic foundations.

When they leave the Community, the boys remain under the supervision of the Social Service Branch, which carries out a periodical check of their situation.

The Rayon de Soleil at Pomeyrol

Renée Remande and Georges Bourguet

Directors

THE Fédération des Rayons de Soleil de France was formed in 1933 at the instigation of Judge Henri Rollet, promoter of children's courts in France and specialist on questions of abandoned and delinquent children. His firm belief was that : 'To *save* children who have lost their parents or gone astray, it is not enough to give them assistance and shelter ; they must be brought to *share in a real family life*, in the fullest sense of the expression.' It was to put this belief into practice that the first Rayon de Soleil was established in 1933 shortly before Rollet's death ; the Rayon de Soleil at Pomeyrol was opened in March, 1946.

The intention is to found, not another orphanage, but a real home, in which the men and women of to-morrow will live not as numbers, but as children of the family. All ages, from babies to adolescents are included in the little group, living together and helping each other, and they are under the care of a 'mother' and a 'father' who keep constantly in mind the relationships of real parents towards their children. Great care is taken to give the children as many contacts as possible with the outside world and to prevent them from feeling different from the children of normal families. Each child has a 'god-mother' and a 'god-father' who write to him, send him presents on his birthday and sometimes invite him for holidays. Visits from these 'god-parents' are frequent and the children are used to seeing them and to accepting them as 'friends of the family'.

Every child receives the education most suited to him ; we regard it as an essential task to discover the true vocation of each one. Nine of the thirty-two children at present at Pomeyrol are attending secondary or high schools in the neighbourhood ; the younger ones go to the village school, receive the same education as the local children and join in all the school and village activities. We are anxious that the children shall gain a full and deep knowledge and understanding of the district and shall regard it as their mother-country. None of them have been with us for more than eighteen months yet already they are taking root in the surrounding countryside. We hope that, on leaving us, they will contribute much that is valuable to the life of the district.

Everyone at Pomeyrol has a part in its government and the children themselves decide on punishments for misdeeds. Recently it was decided that four children who 'lacked a sense of responsibility' should live independently in a hut in the park for fifteen days, keeping to a prescribed budget and solving their own problems. The experiment thrilled them ; they voted a constitution, set up a legislative body and adopted a motto : 'Ever Better'. Naturally they could not live entirely alone—there was one occasion when they had to appeal to their 'parents' to arbitrate—but they did learn a little about how much even a simple daily existence costs in money and effort and realized that words, no matter how eloquent, do not solve anything ; they had a better understanding of the value and the difficulties of the human community and of the paramount part played by a responsible individual in every society, no matter how small.

At Pomeyrol there is no day on which God is not worshipped. There are some unbelievers, but worship seems the normal thing to most of the children ; they notice that the men and women who do so much for them and are so selflessly concerned with their success in life themselves take pleasure in worshipping God, so, for them, Christianity has happily come to mean the giving of one's self readily to others.

As with all such organizations, our work is hampered by lack of funds. Except for daily allowances from the Public Assistance in respect of those children for whom they are responsible (under half the present number) and small payments from the parents of a few of the children, we are entirely dependent on gifts and grants which, because of the unsettled financial situation in France, tend to decrease rather than grow larger.

The training of suitable staff is another problem which hinders the establishment of more Rayons de Soleil, for we believe that no more such homes should be opened until there are available sufficient suitable staff to maintain them according to our policy and our ideals.



Helping Each Other.

UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION

MEETING OF DIRECTORS OF CHILDREN'S VILLAGES

From 4th to 11th July at Trogen, Switzerland.

SUMMARY OF THE RESOLUTIONS PRESENTED BY M. DE COOMAN AND ADOPTED BY THE CONFERENCE

The members attending the Unesco Conference held at Heiden and Trogen from 4th to 11th July, 1948, including Directors of Children's Communities, experts and others,

Considering the position of children in the various countries as a result of the war,

Having regard to the measures taken by private and official organizations to deal with that state of affairs, and

Considering that the Unesco Secretariat had two purposes in view in convening the present Conference—the study of the most effective means of improving the position of such children and the co-ordination and development of measures already taken to that end,

APPROVE, with warm congratulation, the measures taken by those responsible for Unesco's policy,
ENDORSE the programme proposed by Unesco,
UNDERTAKE to facilitate its implementation by every possible means in their respective countries.
To this end, and having regard to the consideration set forth in the attached records of the Conference, the delegates

DECIDE :

(1) to prepare a programme designed to meet the physical, intellectual and emotional needs of the children ;

(2) to promote the development of an international outlook in the children, in order ultimately to bring men into closer unity through mutual understanding and tolerance;

(3) to recommend that, in the organization of children's communities, proper attention should be paid to the selection of administrative officers, educators and subordinate staff;

(4) to develop a family atmosphere within such children's communities by establishing small groups associated, as far as possible, with the life of the world outside;

(5) to encourage a sense of responsibility in the children by introducing them to the various activities of normal life;

(6) to give them the security they need by making it possible for them to enter a trade or profession by which they will be able to live as free men in society;

(7) to base the education of the children on the most recent discoveries of educational psychology and to promote research in that field.

The delegates further recommend:
that an international Secretariat should be established to serve a Federation of Children's Communities, responsible for carrying out, or facilitating the implementation of, the foregoing decisions, and
express their appreciation of the moral and material aid provided by Unesco and rely on the Organization's increasing support.

EDITORIAL POSTSCRIPT

All the contents of this issue of *The New Era,* except Margot Hicklin's and Richard Hauser's papers, were contributed by members of the above Conference—either by Directors of the Villages themselves or by specialists called in by Unesco to lead the discussions. This is not, of course, a complete record of the papers given, nor perhaps even a very balanced one. It does not do justice, for example, to the very sensible and useful contributions of the Belgian delegates, nor to Dr. Préaut's invaluable incursions, and some of the specialists' papers and accounts of two of the Villages have been omitted entirely for sheer lack of space. Neither have we been able to do justice to the very kind and constructive hospitality of the Pestalozzi Kindersdorf.

But the material that is here, and the snapshots that illustrate it, give some idea of the ground covered and of the needs yet to be met. Workers in communities for war-damaged children have a peculiarly exacting and important task on hand, and it must have been one of the most imaginative and constructive things yet done by Unesco to bring some of them together for mutual help and an exchange of ideas and practices.

It was a very warm and friendly Conference. We got through a great deal of work and there were no factions or friction of any sort, though the philosophic and political beliefs of members and our experiences both in peace and war made us a good cross-section of modern man. The peculiar atmosphere of hard work and friendliness—Unesco at its best and most real—was due a great deal, I think, to our host, Dr. Drzewieski, head of the Reconstruction Section. He was so genial and witty—and yet so deeply serious about the children and their needs, and quick to put his finger on important points and prevent our running into trouble. He was ably helped by Dr. Therèse Brosse, of the Education Section, which shared with the Reconstruction Section responsibility for the Conference.

The work is, of course, only just begun, and *New Era* readers will wish it good progress through the newly-established International Federation of Children's Communities.

LIST OF DELEGATES ARRIVED BY 5TH JULY AFTERNOON :

EXPERTS :

Prof. Ernesto Codignola (Italy) .	President of the Scuola, Citta Pestalozzi, Via Mantellate 8, Firenze ; Member of the Italian National Commission for Unesco.
Dr. Meierhofer (Switzerland) . .	Supervisor of Medical and Psychological Work, Trogen, Weinbergstr. 22, Zurich.
Dr. R. Préaut (France) . . .	Directeur du Hameau, Ecole Isle de France, Longueil-Annel Oise ; Ancien Secretaire Genéral du Conseil technique de l'Enfance déficiente et en danger moral.
Prof. Carleton Washburne (U.S.A.).	International President, New Education Fellowship U.S.I.S., American Consulate General, Milan.
Miss Gwen Chesters (England). .	Children's Branch, Home Office, London.
M. Guy Ryser (Switzerland) . .	Directeur du Cours International de Moniteurs, 10, Route de Chêne, Geneva.
Padre Antonio Rivolta (Italy) .	Fondateur du Village d'Enfants Civita Vecchia (Rome).
Dr. Peggy Volkov (England) . .	New Education Fellowship. Editor *The New Era*—1 Park Crescent, London, W.1.

REPRESENTATIVES OF VILLAGES :	
M. Henri Julien (France)	Directeur, République d'Enfants Moulin-Vieux par Lavaldens, Isère.
M. Giorgio C. Jachia (Italy)	Citta di Ragazzi, Via Ormea 8, Turin.
Dr. Annamaria Principalli (Italy)	Director, Collège de Renaissance pour les Orphelins de la Guerre, Pietro Azario 5, Novarra, Italie.
Dr. Adam Zsigmond (Hungary)	Director, Children's Town, Hajduhadhaz.
M. Vidonne (France)	Instituteur, Le Home de Pringy Haute-Savoie (organisé par Oeuvres Suisses d'Entr'aide Ouvrière).
M. de Cooman (Belgique)	Président du Conseil d'Administration de la Cite de l'Enfance Marcinelle, Charleroi.
M. Georges Bourguet (France)	Co-Directeur 'Rayon de Soleil', St-Etienne de Grès, Bouches-du-Rhône.
Madame Da Costa (Netherlands)	Hon. Secretary of the Board, Foundation 500 Jewish Children, Zutfenschestr. 106, Apeldoorn.
M. Wezel.	Acting Director Pestalozzi Village, Trogen.
M. Arthur Bill	Educational Director Pestalozzi Village, Trogen.
OTHER PARTICIPANTS :	
Dr. Elisabeth Rotten	Don Suisse, Head of Office for Cultural Exchanges, Berne.
M. H. Z. Hoxter (England)	The Brook, Stamford Brook Road, London, W.6.
Madame Helliesen Lund (Norway)	Member of the Board, Save the Children Fund, Tueguen Allé, 9 Oslo.
REPRESENTATIVE OBSERVERS :	
Dr. Ganado	Minister of Education, Malta.
M. Paul J. Naudi	Secretary to the Minister.
M. O. Forel	President, Semaines d'Etudes pour l'Enfance victime de la Guerre, Wenkenhafstr. 33, Riehien près Bâle.
Madame Small	Union Internationale de Protection de l'Enfance, 43, Quai Wilson, Geneva.
Dr. Renggli-Geiger	Pro Juventute, Seefeldstr. 8, Zurich.
Dr. Morten Bredsdorff (Denmark)	" Red Barnet," Bômelandsby Haderslev Statsseminarium.
Mrs. Frida Bredsdorff	" Red Barnet."
U.N.E.S.C.O. :	
M. Drzewieski	Head Reconstruction Section.
Dr. Brosse	Education Section.
Prof. Chuang	Reconstruction Section.
Miss Glenys Jones	Reconstruction Section.

The International Federation of Children's Communities

Fédération Internationale des Communautés d'Enfants

At the July conference organized by Dr. Drzewieski, Chief of the Reconstruction Department of UNESCO, for directors of children's communities from all over the world at the Pestalozzi Children's Village at Trogen (Switzerland), it was agreed to encourage and develop the new educational form of children's communities, especially for war-damaged and abandoned children. In these communities a modern education is founded on the active participation of the children in the community and combines family life with different kinds of collective life. An International Federation of children's communities has been founded and a Co-ordination Committee elected. The members of this Committee are : President, Doctor Préaut (France) ; Vice-President, Mr. de Cooman (Belgium) ; Ordinary Members, Professor Codignola (Italy), Mr. Julien (France), Mr. Bill (Switzerland) ; Supplementary Members, Don Antonia Rivolta (Italy), Miss M. Zoebeli (Switzerland).

Two further seats have been reserved for those nations (Central and Eastern Europe or elsewhere) which were not able to be represented at this first meeting at Trogen. The secretariat is at Trogen.

The aims of the Federation are as follows :

(*a*) Exchange of ideas and experiences between the children and adults living in these communities (directors, teachers, educators, medical doctors, psychologists, administrators, etc.) of different nations.

(*b*) Further training of the educational workers in children's communities through theoretical and practical courses, and exchange visits for these workers to enlarge their point of view.

(*c*) The collection and assessment of statistics of every kind, especially interesting from the scientific point of view.

(*d*) The material necessities of the different communities will be notified and transferred to charitable organizations who might be in the position to help.

(*e*) The creation of new children's communities with agreed aims and standards will be encouraged and supported.

The first plans to realize these ideas are :

International holiday camps for children of different communities will be established.

Supplementary training courses for educators of children's communities will be held.

Formation of international groups of young workers, formed and trained in children's communities as reconstruction teams, especially to be of help in constructing new children's villages.

An international paper, written and printed by the children, to communicate and discuss the news of their community life and their planning.

A scientific review dealing with research and problems of the child.

This working together of children's communities from all over the world holds many hopeful possibilities which will develop by and by and cannot be judged wholly as yet.

One of the first tasks of the Federation will be to locate all children's institutions which correspond to the definition of a children's community and to invite them to join our Federation. Everybody who is interested in these questions, whether as a future member of the Federation or as a person interested in these problems or capable of giving support, scientific or other, should address themselves to Doctor Marie Meierhofer, M.D., Weinbergstrasse 22, Zürich (Switzerland). Statutes, book of questions and other information can be obtained there.

Marie Meierhofer

Zürich,
20*th September*, 1948.

Cité de l'Enfance, Charleroi, Belgium





Le Cité de l' Enfance, Boulevard Zoé Drion, Charleroi, Hainault, Belgium, is handsomely financed from public funds. It started with 44 children and now there are 253. It is hoped that by the end of the year there will be enough new buildings for 326. Not more than 16 children live together in one house—in contrast to the old practice of housing as many as possible in one building. At present children are accepted from the age of three and there are plans for building a special bungalow, if necessary, to accommodate babies under three years old. The aim, like that of other Villages, is to educate free men and women and to give the young villagers opportunity to learn trade skills or qualify for the liberal professions, according to their abilities. There are children and young people of all ages in the Village ; some stay till they are old enough to marry and they frequently return on visits with their husbands or wives and their children.





Book Reviews

Childhood and After. *Some essays and clinical studies By Susan Isaacs. (Routledge and Kegan Paul, London : pp. 245, 15s.).*

This is a volume of thirteen collected papers published by Dr. Isaacs or delivered as lectures between 1928 and 1945. Six of them are technical psycho-analytic papers, the rest were written more specially for parents, teachers or administrators. The whole forms a mine of valuable material.

The last paper in the book is the memorandum submitted by Dr. Isaacs as evidence to the Curtis Committee. It begins with a summary of the findings of various researches concerning the effect on children of life in institutions, compared with that in foster-homes or own homes. It goes on to discuss the essential needs of all children,[1] which must always be considered if placement is to be successful ; and it ends with a list of questions about the psychological state of the children to be borne in mind by visitors weighing up the suitability of a home or institution.

A pamphlet on the value of nursery schools describes in some detail the social, intellectual and emotional needs of children under five, and the ways in which a good nursery school can cater for these. Teachers of older children, who often think of nursery schools as rather luxuries in the educational system, where any nice motherly person can keep the little ones quiet, will find here a convincing statement of the case for regarding them as highly important and, as Dr. Isaacs says, 'a normal institution in the social life of any civilized community'.

The psycho-analytic papers, though written for trained psycho-analysts and highly technical, are intensely interesting for readers who have some psychological grounding but who are unfamiliar with the more detailed psychology of unconscious processes. Some people will need to brace themselves not to be shocked by the nature of the material. Others will need to hold on to their determination not to reject as too fantastic such doctrines as that of the unconscious phantasy of the very young infant, or that of the early absorption into the unconscious self of objects, persons and part persons so that we behave as if these were actually there inside us. But we need only to remind ourselves that nothing could be more fantastic than much of the human behaviour commonly seen around us, and that it is likely that the causes are as fantastic as the effects. The chapter entitled 'Criteria for Interpretation' should be carefully studied by those who feel doubts. It explains something of the scientific method underlying the analyst's work, and the ways in which he can judge the correctness of his inferences about the hidden mental life of his patients.

One long paper describes a boy of four with a serious mental illness, and exhibits clearly the welter of terror, anxiety and guilt which can go on under the surface in the life of a child apparently not more abnormal than many in our ordinary classes. The analytic technique used in his treatment is explained, and the way in which the boy's behaviour during analysis revealed his unconscious psychic life. Another very important analytic paper is the one on 'Modifications of the ego through the work of analysis'. This shows what developments of the personality as well as relief from disturbing symptoms can be expected from a successful analysis.

It might be suggested that non-analytic readers should not commence their reading of the psycho-analytic papers with number two, 'Privation and Guilt'. It is theoretically very important, but it is difficult and full of technical terms. It would have been useful if a short glossary of some of the less familiar terms could have been provided.

It is not possible in a short space to discuss all the papers in the book. Perhaps one of the most interesting things about the different sections is the way in which they reinforce one another. The author is a practical educator, familiar with the ordinary life of the school or institution, the visible interests and the everyday behaviour of the children, but she also knows the hidden springs of that behaviour and the needs which must be satisfied if it is to be healthy. It is this unique combination of breadth with depth of experience and insight which gives to Dr. Isaacs her incomparable understanding of children.

Evelyn Lawrence

[1] This section was published in *The New Era*, November, 1946.

A Scientific Approach to the Problems of Secondary Education *(Teach them to Live, by James Hemming: Heinemann, 8/6), published for the New Education Book Club.*

Mr. Hemming and the New Education Book Club have certainly earned the gratitude of educationists in providing a brief and readable account of a very important and topical experiment. The Eight Year Study Experiment, inaugurated by the Progressive Education Association (U.S.A.) has an important bearing on 'four inter-related problems which are to be found in the fore-front of all educational thought.'

> '. . . The first of these is how to free secondary education from the rigidity of a subject-bound curriculum without sacrificing the good and wholly desirable standards of attainment that have been achieved in the past; the second is how to impart a higher social content to the curriculum ; the third is how to pattern the time-table and motivate the young people once the rigid framework of a specialized examination course has given way to something more flexible ; and the fourth, what is the best preliminary training to give to those students who will be proceeding to universities or other places of higher education ?'

A group of thirty State and Private Schools in the United States, freed from entrance examinations by special agreement with the Universities, were able to prepare their pupils for college in any way they liked. These pupils entered college without the usual tests solely on the recommendation of the schools from which they came. The University careers of 1,475 of these students were subjected to a triple check : (i) against the normal standards of the college which they attended, ((ii) against a control group of students entering the College in the normal way, (iii) students from the schools which modified their curriculum most were compared with those from schools which were less adventurous.

The results were assessed in statistical form and are set out at the end of the book in the chapter headed 'Did it Work ?'

Hardly less interesting are the principles and objectives suggested to the participating schools by the Directing Committee :

> '. . . The principles for the conduct of school life that were put forward jointly by the Directing Committee and the schools at the commencement of the experiment—as distinct from those *implied* in the Directing Committee's original declaration—may be stated as follows :
>
> 1. The general life of the school and the methods of teaching must be brought into line with modern knowledge of the ways in which human beings learn and develop.
> 2. The opportunity must be taken to find out how to recapture the vision that had inspired the inception of the American High School.
> 3. Experiment and exploration should be treated not as a temporary, but as a regular characteristic of secondary schools in a democracy.

4. The curriculum must be unified in order to offer a continuous and co-ordinated educational experience, the elements of which should deal with the students' immediate concerns as well as imparting necessary skills, understandings, and appreciations.
5. Closer and more fruitful human relations should be established between the staff and the students so that every student would receive all the guidance he might need with his personal, educational and vocational problems.
6. The belief should be tested that young people can be given the skill, understanding, and intellectual maturity necessary as a foundation for college life by varied patterns of study and school experience that are attractive and meaningful to the students because pertinent to their needs and interests.
7. Means should be found by which teachers in the schools and professors in the colleges could work together in mutual respect, confidence and understanding.'

It is interesting to observe that to a proportion of teachers—to some even of those in the participating schools—to a certain number of college professors and to some parents, this comparatively mild statement of aims was received with disgruntled feelings and dark forebodings.

The next stage in the clarification of purpose is revealed by the list of ten objectives which the Evaluation Staff drew up from the lists of aims submitted by the schools themselves:

1. The development of effective methods of thinking.
2. The cultivation of useful work habits and study skills.
3. The inculcation of social attitudes.
4. The acquisition of a wide range of significant interests.
5. The development of increased appreciation of music, art, literature, and other aesthetic experiences.
6. The development of social sensitivity.
7. The development of better personal-social adjustment.
8. The acquisition of important information.
9. The development of physical health.
10. The development of consistent philosophy of life.

How the directives were applied by the different schools is described in Chapters III, IV and V.

Chapter VI describes the methods of testing or evaluating. Finally in Chapter VII Mr. Hemming sums up the *facts* established by the Study and considers to what extent the conclusions are valid for systems of secondary education in other countries.

What I have written is only the baldest summary of the book. I hope it is enough to whet the appetite of all keen educationists. Certainly no one can afford to ignore the *facts* whatever he may think of the conclusions. It is this basis of scientific method rightly emphasized by Mr. Hemming which adds enormously to the value of the experiment and to the book. Mr. Hemming has given us something which is not only highly topical and relevant to our immediate problems but illustrates the correct method of approach to these problems.

G. C. T. Giles

Shakespeare Survey I. *Edited by Professor Allardyce Nicoll. (Cambridge University Press, 12/6).*

Shakespeare Survey has been planned to appear annually, in connection with Shakespearian study and production. Sponsored by Birmingham University, the Shakespeare Memorial Theatre and the Shakespeare Birthplace Trust, it has the added distinction of being edited by Professor Allardyce Nicoll. There is, moreover, an Advisory Board of well-known Shakespeare scholars, and a panel of correspondents from all over the world. From such a project one would naturally anticipate important developments in academic thought, and the first volume, now published, fulfils its promise. The Advisory Board intends in each number to stress some particular aspect of Shakespearian study and to discuss this in the light both of the last half-century's contribution and of recent research. In *Shakespeare Survey* I, the bias is on the Elizabethan Theatre and the influence which it exerted on Shakespeare's plays.

The first four articles deal with sixteenth-century playhouses. Professor Allardyce Nicoll discusses the progress made since 1900 in knowledge of Elizabethan theatrical detail, and speaks of real need for an experimental stage in England for the trying-out of new theories and the demonstration of established conclusions. Professor Dover Wilson's contribution provides one of the most interesting papers in the book. It is an examination of a manuscript and drawing dealing with an adaptation of part of a scene from *Titus Andronicus* and dated 1595. The drawing is reproduced among the plates (of which the volume contains twenty-four), and offers data for the study of Elizabethan stage costume. Of the three articles dealing with individual theatres, one is a short paper on the De Witt drawing of the Swan; in the second Professor Bentley of Princeton University very ably propounds the theory that the plays of Shakespeare's last period owe their distinctive character to his association with the Blackfriar's Theatre; while the third enumerates and discusses (with admirable plates) the various extant engravings of Bankside theatres.

Scenes and lines rejected by editors as un-Shakespearian are considered, and in some cases vindicated, by Professor Hardin Craig in an article entitled *Shakespeare's Bad Poetry*. A detailed account of the Folger Shakespeare Library in Washington has been contributed by its acting director, Mr. James G. McManaway, and a companion piece by Mr. Levi Fox deals with the history of the Stratford birthplace.

Four papers take as their subject modern productions of Shakespeare's plays. One is in the form of a duologue between Micheál MacLiammóir, Director of the Gate Theatre, Dublin, and writer of the article, and Hilton Edwards, the producer. In it they discuss the unsatisfactory nature of established types of setting and décor for Shakespeare productions, and the paper reveals the sincerity of aim and breadth of imagination of both participants, thus giving promise of much interesting experiment in the future.

A criticism by Charles Landstone, Assistant Drama Director of the Arts Council, of four recent productions of *King Lear* serves to remind us of recently awakened interest in this play. The paper ends with an elaboration of an ideal cast for *Lear* made up of the best players in the four performances discussed, and with a central character played by an actor combining the varied genius of Olivier, Morant, Devlin and Sofaer. Reviews of various Shakespeare productions in London and Stratford follow, and these are illustrated by some really beautiful plates. Finally, there is an enumeration of contributions to Shakespearian study during the past year, and a list of books received.

This is a most important contribution to Shakespearean study. One fact that emerges from the list of sources which accompany the articles is the great debt which all serious students of drama owe to the monumental works of Sir Edmund Chambers. It is gratefully acknowledged throughout *Shakespeare Survey I.*

E. Stainton

Flowering Earth. *Donald Culross Peattie Phoenix House, 1948. (10/6 net)*

When I ask myself what it is in this book—beautiful no less in its production and its wood engravings by Paul Landacre than in its theme and style—that will most mediate its magic to those who may read this, I know my answer instantly: 'the wonder that rejuvenates us in the presence of all life if we are open enough to listen when it speaks to us'.

As is, I think, true of so many of my generation, I find scarcely ever in my hands a book breathing the sanity of renewal springing from contact with life, green life, the plant kingdom which has flowered from the earliest seeds of vitality. Here, within a bare two hundred pages, has been distilled the growth of a man attuned to becoming the interpreter and mouthpiece of the 'forgotten' world underlying our life, a life so sundered from its roots that in our time a terrible toll is taken !

As I come to focus the experience of this encounter with a great man, I shall find myself unable to do more than alight on some of those passages which have brought mingled joy and awareness of the steps to be retraced if we are to regain the sense of belonging—at home-ness—within this our world, not (anything but that) in the escapist fashion which itself springs from the 'division'.

Peattie tells of his having become secretly persuaded that the value of a speciality was to learn it not in a specialized way but 'connectively, excursively, in its relation to the allness of things'.

In his treatment of the first Algae, he is struck by the fact that all the really great changes have come from the inside out, born of the inner nature of the organism itself. 'They (these changes) must have lain there inherent as a possibility (more as an irrepressible necessity) just as a tall pine is potential in a soft pinion seed no larger than a child's tooth.'

To be savoured for its sense of sound as for its awakening of a sense of mystery, is his description of the age of seaweeds : 'Jelly fish and sea anemones, octopuses and squids, hydroids and bryozoons, sea slugs and sea snails and great conchs, tritons nautiluses, and abalones populated the angal jungles . . . Yet still on all the earth there was no flower and no voice ; the continents were coursed by winds that blew no one any good and carved by rains for which there was no root or throat to be grateful.'

And now, in miniature, his description of effort and response, 'A tree must hold aloft its crown of leaves and top heavy branches ; it must defy the storms and supply its ultimate bud and leaf with water. Already the new environment is calling forth from resourceful life a magnificent effort in response.'

Writing of the Sequoia, in his chapter on 'Conifers and Cycads', Peattie throbs with the very impact of their growth. To believe in these unimaginable titans, he writes, strengthens the heart. 'Five thousand years of living, twelve million pounds of growth out of a tiny seed. Three hundred vertical feet of growth up which the water travels every day dead against gravity from deep in the great root system. Every ounce, every inch, was built upward from the earth by the thin invisible stream of protoplasm that has been handed down by the touch of pollen from generation to generation, for a hundred million years.'

A treatment of the rise of modern floras might not be expected to produce a speculation on man, if he returns to unthinking brute savagery, himself running to weed ! Then, if he departs like the armed tyrannosaurs, nature will go on her own serene way again.

I may already have handed on my sense of thankfulness for this book. I might do worse than leave this, one of Peattie's concluding thoughts, for pondering 'One half, the green half, of all this living, gives no tongue save to the walking wind. It is that earthly paradise, that clean temple, where no wrong is ever done. The Green Kingdom embraces our restless one, is nurse to it and grave to it. In childhood we have no wilful ignorance for it and do not refuse to learn even its soft names. Only later, when we are grown so wondrous wise, we dwell apart with millions of our kind, walk through stone vaults, and breathe our own vapour.'

Alfred Cannon

Changes in Personal, Social, and Intellectual Behaviour of Children Originally Classified as Feebleminded *by Bernardine G. Schmidt, Psychological Monographs, Volume 60, No 5, Whole No. 281, 1946. Pub. : The American Psychological Monograph Inc. Publication Office, 1515 Massachusetts Ave., N.W. Washington, 5, DC.*

Between the soft covers of this solid-looking monograph are 144 pages of figures and text giving in detail the results of this astonishing study which extended over eight years and included 322 children who made a mean average improvement of 40.7 I.Q. points on the Stanford Revision of the Binet scale, administered at 18 month intervals, individually under clinical conditions. This massive result is paralleled in the many other lines of development about which convincing details are given ; the ability to get and keep jobs, the choice and use of books and libraries, the assumption of responsibilities, in benefiting from further education and in keeping out of the Courts and from dependency on public funds, from, in short, the normal lot of the feebleminded.

The study worked within the administrative frame of the day-school provision for the feebleminded children of a Mid-Western City, and covered five centres, two of which acted as control groups for the three experimental centres.

The clarity with which the results of the study are presented is marred by the lack of information on the method which was used to achieve them. This is, indeed, a sad ommission and one that I hope the author will remedy. The aims of the 'Educational environment' are stated and summarized as 'twofold ; to provide school experiences which would help meet the needs of boys and girls while in school, and to prepare them for competent adjustment in post-school years.' This aim is surely capable of widely differing practical interpretation. The method used is made only slightly more clear by the list of six 'specific goals' of the 'instructional program'.

'(1) development of desirable personal behavior ; (2) improvement

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in the fundamental academic skills ; (3) development of the manipulative arts ; (4) improvement of work and study habits ; (5) learning of occupational and related vocational information ; and (6) pre-employment experience.'

If it is permitted to read between the lines, to infer, and indeed to guess when studying a Psychological Monograph then it is the 20 pages of personal history of twins paired in four cases between the experimental and the control group and in five cases between the experimental and the normal elementary school that provide the greatest insight into the methods which achieved such remarkable results.

On the weight of these nine pairs of histories I gathered the impression that it was the close study of each individual child and a straightforward attempt to meet his needs and arouse his interest that enabled Dr. Bernardine G. Schmidt to achieve an educational rate of progress for these poorly-endowed children a little over the average for normal children.

Whatever are the implications of this study for normal educational practice, a point that must await more detailed information on the teaching methods both formal and informal, there can be but little doubt that it will shake the very foundations of current thought on what it is possible to achieve with the feeble-minded and borderline defective.

Arthur T. Barron

Psychological Films

An important part of the Congress on Mental Health[1] was the daily cinema, showing relevant films from many countries. It was extraordinarily exhausting to sit through two to three hours of concentrated human drama, and I am sorry that I failed to see the Swiss, Danish, many Belgian and several English films. However, space would have forbidden mention of all.

The films shewn were all specialist, but while some were scientific records for professional and university instruction, others were popular documentaries for lay-teaching. Many were descriptive of institutions for children or adults, or of Army training and selection. There was one, for example, of the treatment of war neuroses at Roffey Park ; a glimpse of the jolly *Ecole Decroly* (Belgium) for normal children and of the *Institut Decroly* for difficult children ; a rather unfortunate French film, *Les Moins de Sept Ans*, taken in 1937, shewing the incredible industry of French infants of the period ; an UNRRA film, *The Star and the Sand*, of the wonderful desert camp of El Shatt, of Jugoslavs, in 1944, shewing school children doing their sums in the sand and the splendid behaviour of that noble people in adversity ; there were American and English nursery school films, but all these, particularly the latter, naturally tended to propaganda, made as they were to display the work of each organization to the best advantage.

The English film on Child Delinquency, *Children on Trial*, well known to social workers over here, seems to be remarkably free from this disadvantage. The sordid slum background, the stupid middle-class parents, the approved schools and the Magistrate's Court are all the real thing (except the probation officer, an actress, quite too good to be true). The producers realized and exploited the bitter irony so obvious in girls' approved schools, where a teacher, trying to resign, cries, 'These girls have had experiences at sixteen that I shall never know in a lifetime'. Another is a poignant shot of feet tapping in time to a record as the girls sew ; this at once presented me with a vision of an approved ballet school, where the exacting training would provide both the discipline and the glamour so needed by girls of this sort. How much easier is the reclamation of boys is well shewn in the kindly, conventional, boys' approved school.

The comparable American film, entitled *Problem Children*, is a 'preventive' documentary in the idealistic, benign American manner, showing two boys in an ordinary school whose tendency to anti-social behaviour is checked in time by the wise teacher's instruction of the docile parents. It is streamlined and somewhat unreal ; the young teacher is *so* pretty and *so* wise, the parents *so* teachable, the home *so* well equipped. No doubt, however, the film will put the right ideas in people's heads, and some of the close-ups are beautiful.

Canada excelled in her films for lay instruction. *Know Your Baby* in Technicolor is a charming lesson in maternity, cleverly suggesting the right and wrong attitudes of the mother, showing the need for tenderness and genial co-operation with the child, the importance of breast-feeding, and the careful handling of older children. In *Why Tommy won't Eat* mothers are shown how to cope with young hunger-strikers. *The Feeling of Rejection* and *The Feeling of Hostility* are short 'psycho-dramas' showing two different types of unhappy young women, one too self-effacing and the other successful but unsatisfied and lonely ; both, in fact, as tinkling brass for they had not charity ; both victims of failure in upbringing. One girl is cured by group-therapy, but no cure is offered the successful one. The importance of these films lies in their general application, for such cases are so widespread.

The most wonderful baby films were those of Dr. Spitz (U.S.A.).[1] They were taken in two institutions, one where the mothers were with their babies and tended them but sometimes left them for three months or so, the other an orphanage, beautifully kept, the children cared for with the utmost precision. *Grief : or Peril in Infancy* shows the heart-rending effect on an eight-months child at the loss of its mother and its recovery on her return. *Race versus Environment*, comparing white and coloured children in these circumstances, finds no racial difference but a vast environmental one between the happy children with mothers and the children of the orphanage, lying all day in hygienic conditions but without love, wilting like waterless flowers, growing up terribly retarded and showing highly neurotic behaviour. Anything more poignant and dramatic it would be difficult to imagine.

These were the most moving and coherent of all the films seen ; but another was equally interesting, if less violently dramatic — *The Psychoneurosis with Compulsive Trends in the Making* of Dr. Margaret Fries. It was taken by a professional child photographer over a period of ten years from the seventh month of pregnancy of the mother, who was an aggressive type, unhappy in her motherhood, untender to the child, and herself under treatment. The baby at two was a magnificent child with high I.Q. and perfect physical co-ordination, daring, brave and sure ; but we see her losing everything and at ten she was a stooping, uncertain, nose-picking, hand washing little girl with a much lower I.Q. This film, taken so patiently over many years, must be unique ; it seemed impossible that some of the scenes could have been unpremeditated but the photographer assured me that all were spontaneous, judiciously cut from many thousands of feet, and carefully captioned.

A very exciting and rather horrible film is the U.S.S.R. *Revival of Organisms* showing the autojector at work ; a solitary heart pumps away, isolated lungs heave and flap with enormous energy, the severed dog's head licks its lips, the dead dog returns to life (and lives, and grows) as oxygenized blood, arterial and venous, is artificially circulated ; a record of great importance to the saving of life.

One of the most charming was *The Okinawan*, taken in Technicolor by Professor Moloney, who was M.O. of the island of Okinawa, a Japanese dependency, after the Americans had invaded it. The conquerors set about making the people as comfortable as possible, in their genial and efficient fashion, and the Professor was struck with amazement at the native calm in

[1] International Congress on Mental Health, London, August, 1948.

[1] See *The Significance of the Home in Emotional Growth* by Dr. K. Friedlander, *New Era*, March, 1948.

face of war, destruction, and the no less alarming modern medical services. He shows grisly operations performed on quiet-faced women who walk away smiling and grateful, children unafraid and interested at inoculations and blood tests. He noticed no sibling jealousy of new babies, and all this is accounted for, he says, by the security of the children in infancy. They are fed according to their own schedule, choosing to do so not more than five times a day.

Two points seemed to be made very clear by these films; the first, not so easily realized by the lay mind, is that childhood is growth and all the more easily injured; the second, the utter and absolute relevance of love in the infant's life. 'He that offendeth one of these little ones . . .'—that was a statement of the gravest practical issue: foolish that the world has to have it interpreted in words of six syllables!

Several of the foreign films would be invaluable in this country, for both lay and professional instruction. Those from America and Canada, however, are mostly for sale only, in dollars. Dr. Spitz's and Dr. Fries' films should be available for students; if enough pressure were exercised perhaps the Government would indulge the necessary dollars and lay in a few copies. Meanwhile, for Canadian films write to Miss Urquhart, National Film Board of Canada, Trafalgar Square, London, S.W.1. For American films write to the American Embassy, and for Dr. Fries' film to New York University Film Library, 26 Washington Place, Annex Building, New York, 3; sale price $11, hire $6 per day. The U.S.S.R. film can be had from Co-operative Wholesale Society, Film Dept., 99 Lemon Street, London, E.1. The Belgian films are obtainable from Dr. J. Jadot Decroly, 2 Avenue de Jonc, Uccle, Brussels.

Rhoda Dawson

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THE NEW ERA

IN HOME AND SCHOOL

WHY ACTIVITY?

James Hemming, Research Officer, Association for Education in Citizenship ; Author of 'Democracy in School Life' ; 'Teach Them to Live' ; 'The Teaching of Social Studies,' etc.

PEOPLE still argue often enough : 'Since sit-still-and-listen schooling has produced a literate community, topped by a group of intellectuals of unsurpassed quality, why change horses in the middle of a particularly turbulent stream—the uncertain present ?' In my ration of two thousand words an exhaustive reply to this is clearly impossible. I must be content to record the more obvious arguments for activity method, taking two important points as axiomatic : that educational theory and practice ought to be consistent with modern knowledge, and that the primary purpose of education is to help children to develop into adults well prepared and adjusted for full personal and social life in the modern world.

Changed Philosophical Viewpoint

The Victorians saw the universe as a complicated agglomeration of distinct units. Everything from solar system to atom was conceived in mechanical terms. The perfection of the whole was, therefore, considered to be best achieved by the perfection of the parts.

Inevitably, this atomized way of thinking invaded education. The brain was docketted as the remembering, reasoning bit of the human mechanism so, of course, you trained it by giving it stuff to remember and reason with. The body, in its turn, could be cultivated by games and athletics. The soul could be taken care of on Sundays and in Scripture lessons. The emotions—tiresome things—could be appropriately subdued to the lordly intellect by taking a firm line if they threatened to get out of hand. Thus, the educator's task was seen to be that of inculcating, controlling, and polishing.

Further researches made in the natural sciences destroyed this mechanical conception of reality. The atomized concept of education lived on, however. Nor do we, even yet, act as though we knew that it is not possible to separate the intellectual, emotional, spiritual and motor elements of human functioning. We still attempt to do so, in order to polish each in isolation, although we are half aware that this does not perfect but disjoints personality. Man is a complex personal organism, not a machine. The more we seek to educate by mobilizing the whole person in appropriate activity, the more nearly are we acting in accord with what we now believe to be the laws of growth. Activity method provides the opportunity for this education of the whole self.

Joy in Learning

The old view was that in order to toughen the sinews of the mind you needed to give it hard and difficult things to do. Just as a weight-lifter developed muscles by struggling to raise increasing burdens, so a child, kept at it mentally, would gain strength in intellectual capacity. Modern educational psychology, however, has shown that interest is the vitamin of mental growth. It has shown, too, that a more important educational purpose than packing facts into a child's head is to develop the right attitudes to study and to life. Work enjoyed is formative and has enduring good effects ; work detested will almost certainly discourage, inhibit, and leave attitudes of distaste for study that may last a lifetime.

Education, nicely compounded of learning and doing, each arising from the cues and pointers of the other, is, therefore, not only nourishing fare for the growing mind of a child but also helps to develop attitudes that will promote continued education throughout adult life. By the universal adoption in the schools of activity methods, based on sound theory, and moving towards purposeful goals, the negative attitude to education to be found in the majority of adults to-day might easily be replaced, within a generation, by a positive enthusiasm for learning more about oneself and one's environment.

In regard to the above, Sir Cyril Burt reminds us that, 'if, in the hope of disciplining the youthful mind, we make its tasks distasteful, the unpleasant associations are likely to linger on, and infect the student's subsequent attitude towards the whole of the subject taught.'[1] Dislike of subjects can easily spread to include education as a whole, especially if the syllabus devotes too much time to subject matter that seems unreal to the child because it is so far from his experience. 'A sense of unreality attaching to one portion of formal education tends inevitably to spread to the remainder,' writes Dr. Julian Huxley.[2] What is done actively takes on the strength of reality for the child. By the reverse of the process mentioned by Dr. Huxley, the grind to master basic skills, will seem worth-while to the child if it is associated with educational experiences that are thoroughly enjoyed.

1 'Transfer of Training,' *Universities Quarterly* for May, 1947.

2 'On Living in a Revolution.' (Chatto and Windus).

Children are Various

Another misconception, long held and dying hard, is that all children are pretty much the same sort of animal even if some are rather better, and others rather worse, in intellect and other things ; similar enough, anyway, for the same sort of curriculum (at different levels of difficulty) to serve for all. The standardization of curricula, still common on the continent, and the English system of classification at 11-plus, show that this misconception continues to exert a strong influence upon educational thinking.

Research has emphasized just the other thing—that children vary enormously, not only in level and balance of abilities, but in the orientation of their personalities, and in their tempo of maturation. In our educational methods we must, therefore, cater not merely for different qualities of intellect, but also for different types of mind, different speeds of maturation, and different sensory patterns. These truths lead logically to what Dr. Fleming told the North of England Educational Conference last January in a summary of recent psychological research : 'There is no way of adjusting schooling to the needs of children except through the provision of continuous and many-sided stimulation.' This obviously calls for activity methods, because they offer a wider field of intellectual, emotional, motor and sensory experience than can static methods, thus increasing each individual child's chances of finding the particular educational nourishment needed at any particular time.

Social Education

In the same address Dr. Fleming stressed the importance of the social factor in education. Activity method helps here also. A class room of children, seated in separate desks and engaged say in writing answers to questions on a book they have read, are isolated from each other to a maximum extent, especially if they are in competition with each other for marks. Such learning experience is anti-social rather than social in character. Co-operation and sharing, if they occur, are called 'Cheating'. The same children co-operatively dramatizing a part of the same book enjoy an incomparably superior educational experience : they are contributing creatively, not merely reproducing the creation of another; they are using mind and body together ; and they are learning the worth and fun of co-operation for a common social aim.

Personality Development

Ideas about what human personality is and how it develops have been transformed in the past twenty-five years. When the unconscious elements of personality were barely recognized, a system of education designed to pack the conscious mind with intellectual content might well pass muster. To-day we know such a system to be hopelessly inadequate because we know that we touch only the surface of mental life by an intellectual approach. While we stuff the desk-bound child with facts—and prod him to undertake exercises upon these facts—unreleased energy is likely to be piling up as destructive aggression which will work its disruptive worst upon both personality and society, perhaps immediately, perhaps later in life.

Activity method recognizes the dynamic nature of the human mind. To quote from Dr. Julian Huxley's paper again : 'The problem of getting rid of undesirable repressions can be attacked by specific methods. Of these, the method of encouraging self-expression through activity which is both free and self-disciplined is probably the most important. Creative activity can take many forms, from play to poetry, from mud-pies to acting ; it can and should be encouraged from the earliest years.'

A great tragedy of our times is the number of people who feel cut off from their age and community. They isolate themselves; feeling that they dare not venture beyond a restricted circle of thought, feeling and action ; that the world elsewhere, its hopes, ideas and problems, is not for them. Such isolation promotes irresponsibility, apathy, anxiety, depression, neurosis and breakdown. An important function of education in our times is, therefore, to develop in every child a confident, enduring understanding of the relationships between himself and his environment. Such relationships cannot be formed at second hand ; they arise from actively working upon the stuff of one's environment. No man who has studied football only theoretically will be ready to mix in confidently when opportunity for play offers. The child whose knowledge is theoretical is placed in relation to life as such a man would be placed as regards football. He has knowledge, but lacks 'know-how'. Activity is an antidote to isolation in both social and intellectual forms.

Achievement also is necessary for healthy personality growth. Static intellectual learning offers such limited opportunity to the majority that it gives experience of failure more often than of success. The orthodox school course is geared to expose failure. But in activity work there is no one, however dull and clumsy, who cannot find a way to make a valued contribution, from which is gained the fertilizing encouragement of having achieved something worth-while and the vitally important feeling of being of consequence in one's group.

Changing Society

The tempo of change is increasing to the very limits of human endurance. How to keep in adjustment with the racing change of things is increasingly a personal problem. No child is prepared for the future unless he understands that he and his environment are together involved in the constant process of change. Activity work helps to promote this understanding, whereas formal study wrongly suggests that reality is something stable and enduring, and that change is an inconvenient accident to be avoided if possible. The world to-day is full of Canutes wailing pathetically at the waves of change that surge down upon them. They are the victims of a static ideology induced by a plethora of static learning. Those who do not understand and value change as an inevitable concomitant of living are under-equipped for modern life. Activity method is the readiest means we know of teaching children to participate in a developing situation and, therefore, how to keep in adjustment with change.

Acquiring Standards

One aspect of our changing times is that the moral foundations of society have been seriously shaken. Since this has occurred, values and standards cannot possibly be imparted through instruction alone. They have to be gained, if they are

gained, through the formative influence of convincing experience. Well conducted activity method—doing worth-while things together—constantly gives rise to preoccupation with values. Shall we do this or that? Shall we do it this way or that way? Why is self-seeking bad? What is the social atmosphere in which the self can most freely express itself? Why is achievement a worthier goal than self-display? By having to find practical answers for such questions in the activity situation children learn, in a way that mere instruction can never impart, why the values of civilization matter.

World-Mindedness

Finally, there is a relationship between activity method and world-mindedness. Prejudice and belligerency thrive on the myth that things are either black or white; that one person, or group, or race, or ideology can be *all* right and another *all* wrong. Academic study in isolation from experience cannot scotch this dangerous error. Yet once young people start tackling practical matters they soon discover that common success is only to be attained by pooling and reviewing all the facts of the total situation involved. From such experience the truth is gradually appreciated that the solution to a problem is to be found by a modest study of the situation rather than by each participant bawling his particular remedy at the top of his voice. A generation of children brought up on the challenge and discipline of activity method will be less conditioned to accept as true the suggestion that the world is cut into factions in one of which is all virtue and right, and in the other all vice and error. They will see more easily that reality is always complex; that success is always a joint enterprise; that we are *in deed* members one of another.

Footnote

I have tried to outline above why we have to change to-day from static to dynamic methods of education, but feel I must add that merely to include some activity in the curriculum will achieve little. Those using activity must, to succeed, be conversant with the theoretical basis for their endeavours and must be clear as to their objectives. Like any other good tool, activity method needs to be used properly to be effective.

ACTIVITY WORK IN THE JUNIOR SCHOOL

Annette Fowler

The Training College, Fishponds, Bristol

In his article, Mr. Hemming has given us the psychological and sociological arguments in favour of introducing activity methods into school work. Those of us who believe, as he does, that activity is a characteristic of true work, and who are trying, therefore, to change the school work of children from unproductive listening to productive doing, find it helpful, for many reasons, to read the arguments in its favour set out so clearly. For one thing, it is sometimes hard in practice to keep principles clearly defined. For another, it is difficult at times to estimate the value of work based upon principles that have proved so revolutionary as to have altered practice out of all recognition.

But most important of all is the interplay between theory and practice that makes each dependent on the other for growth. We have introduced activity into our schools, not only because we believe it to be right in theory, but because we have been driven to it in practice; we are convinced, not only by ultimate aims, but by the immediate needs of the children we watch at work and play. Now we have given them 'Activity Time', and through it we have given them freedom to reveal themselves more fully to us. Our eyes are opened to something in them that appears to be an equipment for learning; a natural energy, together with certain directives, that is part of their living and growing, and that matures with them. For want of a better name I shall call it children's work activity. It has its own functions and characteristics. We have yet to learn both to understand it fully, and how to educate through it. In the past we have failed to recognize it for what it was, treating it as something antagonistic to learning, an energy to be suppressed, ignored, or used only in an 'educational aside' (such as extra games or handwork).

Activity Work, therefore, serves a double purpose. It educates the children, and it teaches the teachers; for nowhere else except among children at work can we learn about this work-activity of theirs. We are more conscious than we have ever been of two strong forces that can serve education; one is this child-activity; and the other is the pressure of society to-day which demands of us more complete, purposeful and mature citizens than the erstwhile book-fed student could be.

Because this equipment for learning in children is still comparatively unknown, and because principles tend to be confused, forgotten or misinterpreted in practice, the work of developing activity methods goes forward slowly and meets with many difficulties. But it does go forward; and if we look upon ourselves as seekers and exposers of the truth, and never make the mistake of thinking that we have wholly found it, we shall help to build up that body of evidence, the result of careful experiment and observation, from which we can learn the part that we, the adults, must play in this business of education.

In describing activity work with Juniors I shall not describe work in an Activity School. Such schools are comparatively rare, and there are very few within the State system. Their value is great, but there is not space in one article to give a picture of the whole field of activity work, and schools that are run wholly on such lines should be visited to be fully appreciated and understood. Most teachers approaching the new methods will feel that it is a long cry from old formal methods to total activity, but they may wish to bring about changes in their work by degrees. The principle of activity seems to penetrate the life and work of schools in different ways, so that work develops often along quite different lines, but in the main the pattern remains essentially the same, with much the same kind of results, progress and problems.

Individual Activities take many forms and are called by many

names, such as Hobbies, Free-Choice Occupations, Clubs, Optionals, Individual Work in the Three R's, and Free Activities. One characteristic of all these types of work is that the children usually start by choosing their activities individually, though group work may develop in any of them. I have seen all types of work used as means of introducing activities into schools.

With the exception of Free Activities, these Individual Activities are usually carried on during the afternoon, and often only once a week; but even so, and even if they are not directly related in any way with other work, they are at least a beginning, and their spirit may eventually penetrate the rest of the week's work.

Free Activities are the most interesting and vital form of Individual Activities, and come to us from the Nursery and Infant Schools, with several strong characteristics that make this form of Activity Work most successful in breaking down the traditional subject teaching of the Junior School. They are carried out daily and are intended to enable the children to discover both interests that will lead to subject study later on, and the need for mastering the skills in the Three R's. Free Activities are therefore in direct relationship with at any rate part of the rest of school work.

The exact value and use of Free Activities in the Junior School needs further exploration. We do not know much about the length of time, frequency and place in the daily timetable of activity methods in the Junior Schools, nor whether these should vary with the age of the children; neither do we know the relationship between these Activities and other forms of work, including practice work in the Three R's; finally, perhaps most important, we have not explored the uses of activity work in heightening sensitiveness and creativeness.

Choice of Work

It is impossible here to attempt a list of activities chosen by children, or to assess their relative value. The range will obviously depend on the liveliness and co-operativeness of the children's home background, the ingenuity of the teacher, the extent to which the children's interests are catered for in the rest of school work, and the amount of tools and materials supplied. (Some schools provide only blunt scissors and small pieces of coloured sticky paper; others provide gardening and woodwork tools, paint, clay, large paper and work benches.)

The children's choice tends to fall into one of the following categories: making collections; making models; simple forms of handwork; creative writing or recording information; picture and pattern making; activities to do with living or mechanical things; activities that satisfy hero-worship (collecting pictures and information about famous footballers and film stars, with older Juniors); or that emulate adults (playing out types of adult work, with younger Juniors, *e.g.* keeping house, driving a bus, playing hospitals; or carrying out children's forms of adult work, with older Juniors, e.g. gardening, building play houses, making a model farm); dramatic work of all kinds, and robust physical activity, dancing, climbing, using apparatus.

Clubs and Optionals tend to centre round a few activities chosen by the staff beforehand. I have known the following to be used; painting, clay modelling, woodwork, acting, dancing, needlework, puppets, gardening and music. Sometimes book work is undertaken if there seems a demand for it. Often several classes combine, so that each teacher can be in charge of one or two activities, and the children say to which they will go. This ensures a mixed age group, which has certain advantages. The length of time that children stay at one activity varies, but usually each child stays a given length of time at each activity, or until a job of work is finished.

For Individual Work in the Three R's usually a quantity of provocative and progressive material and apparatus is put out by the teacher and then the children choose, with or without help.

Free Activities are derived from home and school interests, but here instead of the work being put out once a week and then cleared away, the activities form such an integral part of the life and work of the class that they affect the whole room. This becomes a children's workshop, full of jobs in process of being done, of materials stacked and stored for daily use, of tools on shelves, or in boxes or homemade cupboards, all ready to hand in case a little spare time gives someone a chance to get on with his work. There may be work tables, displays of books and pictures that will help individuals or groups, collections set out, or models of ships, railways, zoos or shops.

Work may have to be tidied or cleared to one side, but it is there. And while it is in progress it is impossible to say very often whether child or teacher suggested it. One thing leads on to another; one interest or piece of work grows into something else, individual work grows into group work, one person's idea starts a whole new train of interest, and children's work time may lead on to 'Teacher's time', which is the time when she takes over the class in order to give them some help or instruction that they are needing. The timetable and the curriculum become the servants, not the masters, of work, because the other strong characteristic of Free Activities is that it grows, and is always growing. It is alive, because it is true children's work, and is part of their living. Once this energy with its directive urges and interests has been set going, the children will do the work if the teacher gives them the help that they are needing from a friendly adult. The teacher who has introduced this work-activity into her classroom has then to learn how to educate through it. She finds that she has a new rôle to fill.

Adult Contribution

This varies very much. Some teachers merely provide a period of time and the use of the classroom, and then get on with their own jobs, leaving the children 'occupied', but not necessarily being educated. Other teachers, conscientious but uninformed, think that to base work on children's interests means giving them complete freedom to do what they like, as best they can.

The truth is that these interests can, and should, become the starting points of more worth-while enterprises. Even those foisted upon the children by trivial and commercialized agencies can become growing points. With an inspired teacher, if the children choose to read 'comics', it leads to a Form Library; collecting cigarette cards lead to collections of more lasting value; hero worship may become 'doing that which is admired', either getting up a team game, in the case

of boys, or taking care of their clothes and looks, in the case of girls. The energy and the interest are in the children, and the teacher has only to show them the way ; and the way that she takes them is important ; it is along a steady progression of work, from child-activity towards adult work-activity.

Her help takes the form of putting out materials and tools, finding suitable books, sometimes widening the children's experience by taking them for expeditions, or by introducing friendly experts into the classroom to talk to them. She also helps them, when they are busy at some self-imposed task, to work successfully through its stages, from problem to problem, and to keep their end in view. She encourages constructive imagination by helping them to see goals, choose means and achieve ends ; and whenever possible she helps them to feel, through their work, the security of being socially useful and acceptable.

Environmental Studies

It has been found that children's interests tend to spring from those three great gold mines of material for study, *the home*, *work*, *nature*. At the same time, those who teach subjects as such have realized that History, Geography, and Science start most naturally with a study of life where it is first experienced, that is in the home neighbourhood.

It is easy to see how Environmental Studies have sprung up to fill a need, or we might say to bridge the gap between children's interests and subjects as adults know them ; and why they often take the place of subject teaching in the Junior Schools.

They are often run as group work, each group of children with a group leader studying one aspect of the neighbourhood, or of that part of it that is being explored. The teacher then becomes a super-group leader, and the work takes the form of expeditions, discoveries, collections both of specimens and facts, records, made in many ways, study from books, the building up of models, museums, exhibitions, or the organizing of talks to be given by the groups to the rest of the form.

The teacher tends to take a slightly larger share in the organization and to do more giving of actual information than in Free Activities ; though this is often done more informally than would be the case in subject teaching. The children take a large share in choosing, planning and carrying out the work, and it can be genuine child-activity.

Such group activites are a newer and more vital form of the now somewhat old-fashioned Project. The name Project is still used for work of this kind, also the term Centre of Interest, in work where groups are studying various aspects of a central theme. Some people use the term Centres of Interest for work that is run more on Free Activity lines.

Lastly I must mention the Activity Work that is used as a direct method of approaching a subject.

I have mentioned Individual Work in the Three R's, and it deserves a much longer description than there is room for here. Group Work is also being used, and very interesting experiments are being made in teaching number through activities such as shopping, banking and practical weighing and measuring ; and in English through creative and purposeful activities such as story writing, play making, running form magazines and News Time.

As well as Environmental Studies the subjects History, Geography or Nature Study may be taken separately and taught through Group Work or Activities. Art and Handwork are often less formal and teacher-dictated, and children may be given the opportunity to work out their own ideas.

Physical Education is also moving along the lines of children's work-activity, and apparatus is being made which caters for their need to respond individually to a physical challenge.

Problems and Difficulties

Most of the problems and difficulties facing teachers who are using Activity Methods come from the fact that neither schools nor teacher-training has been planned in the past for education along lines of children's work-activity. The teachers themselves are having to feel their way, often by trial and error. This is waste of time and energy, and means many mistakes and wasted opportunities. School buildings and equipment, curriculum and time-table are not suitable very often for activities, and those responsible for them do not know enough to see that alterations are necessary.

If buildings and equipment were planned, and teachers trained for Activity, much of the difficulty would be gone, but not all. We should still have to face the fact that teaching through child-activity makes a much greater demand on the teacher. It needs someone who is reasonably balanced and mature themselves, who can enjoy exploration rather than a bookish approach to knowledge; who can tolerate a working atmosphere of movement, talk and alert personalities, and who can understand children's needs, both general and particular. If we invite the children to take a hand in their own education we have then to learn how to deal with the child who lacks confidence, or at first seems to lack interest in anything ; the over-aggressive child ; the child who can stick at nothing, or the child with one obsessional interest who ignores everything else. In Activity Time we do not have *one* subject to be taught to *one* class. We have perhaps forty children with forty different approaches to many interests and activities.

Besides the problems of individual children we have those of the timetable, balancing quiet times with active ones ; and of the curriculum, balancing teacher-chosen with child-chosen work. We have problems of deciding what attainments and standards to expect of genuine children's work, and that of adjusting new standards to old ways of thinking.

Yet, in spite of all difficulties, and although we have not yet sufficient proof to justify generalizations about the results of activity methods, everyone to whom I have talked about it, who has tried it themselves, is agreed that work of this kind transforms the whole atmosphere of a school, and that it educates socially, improving the relationship between children and teachers, between children and work, and between one child and the rest. They also agree that it is hard work for the teacher—but worth while !

I will end by quoting the Headmistress of a small rural school who said that she had been counting the days to her retirement. Since introducing Activities into her school the days are not long enough now for all that she and the children have to do.

ACTIVITY IN THE SECONDARY MODERN SCHOOL

Neither Noisy Nor Woolly

T. Garfield Rowe

Headmaster, Priory Heath Secondary Modern School, East Anglia

MANY criticisms have been levelled at activity work in my schools, all of which can be classified under two headings : Noise and Woolliness. In fact, neither is deserved, except perhaps during the transitional period when the change is first made. A hum comparable with that of a well-controlled workshop is often noticeable, but where the activities are well designed and the teacher capable, such 'noise' is no detriment to the work of the children and is indeed the very reverse of indiscipline. As for 'woolliness,' by the time the reader has been through this article I hope that we shall be agreed that, although prevalent and even hard to avoid in the method, it is neither integral nor necessary.

A very great proportion of our activity work is done, not in the class room, not even in school, but outside, both in school time and otherwise. Much of this is done individually or in small groups, and self-discipline and group-discipline is of a high order ; but considerable care is called for on the part of the teacher if the factual matter dealt with is not to wander indiscriminately over the pages of the *Encyclopaedia Britannica*. We avoid this by means of a prepared questionnaire. This admittedly prevents absolutely free choice as in a child-guided project, but we do allow a wide divergence from the main lines on to topics of particular interest to the individual, and we have convinced ourselves that some such control is necessary, since public opinion would not suffer us to undertake these activities if they could really be proved to lead to woolliness.

The true learning process is from the known to the unknown, the known being, to our mind, *only* experience gained at first hand. Basically, then, the work must be environmental ; the lower his mental calibre, the more frequently must the child revert to a concrete object, so that environment may be interpreted as being within the the narrow confines of mother's kitchen or, for better brains, the whole suburb, parish or town.

Those acquainted with nature rambles, local geography and regional surveys—and I would acknowledge a debt especially to the last-named—will surely know that the success of work of this sort depends almost entirely upon the direction of observation to specific points, and again we fall back upon our questionnaire. The word is here interpreted broadly and includes direction, things to do, things to see, inferences to be drawn and observations to be made.

I give a typical example as made by a class teacher :

BRANDON BRIDGE PROJECT

1. Find the Bench Mark. Take a rubbing or draw. Explain. Enter on map.
2. What is the name of the river ?
3. Write a description of the bridge itself (note form).
4. Sketch the bridge from an interesting angle (15 minutes at most).

Is there any evidence of its date of construction or rebuilding ? Of what is it made ? How much may it carry ? Note the width and insets. Take a good look at the piers, upstream and down. Are there any flood marks ? From bridge and map can you say whether or not this was an important crossing in ancient days ?

5. Of what do the banks consist ?
6. Compare the river with what you would expect a fen stream to be.
7. What is the speed of the water at the bridge, upstream, downstream ?
8. Mark the limits of flood areas on the map. What tells you where these limits are ?
9. Of what does the bed of the river consist (*a*) at the bridge, (*b*) upstream, (*c*) downstream ? What do you learn from this ?
10. Enter on map : school, church, inns.

Go along the towpath to the Stanch.

1. Sketch from both sides when (*a*) raised *or* (*b*) lowered.
2. Prepare an imaginative sketch of boat passing.
3. Draw a diagram and put in dimensions.
4. Using the means to hand, measure the lock. Find the volume of water in the lock. Find the weight of water.
5. Explain the working of the stanch in general terms. Explain scientifically : pulley system, direction of forces, leverage, etc.
6. Note fall in level. How much water passed down each time used ?
7. What is the effect of these stanches on (*a*) The Fens, (*b*) Ouse Valley ?
8. Look at the dredgings. Is the matter homogeneous ? Of what is it composed ? Is there any creature life in it ?
9. Find out how the usual type of lock works.
10. Are there any plants growing in the water near the bridge ? Name them. How do they make use of the bridge ? Is there any life on the actual wall ? If so, what means of life have the plants ?
11. What big-leaved plants are seen below the surface of the water ? Look for any other plants growing in the water. What do you notice about most of their stems ? On which bank do you find the most vegetation ? Can you think of a reason ? Are there any small creatures living in the water ? Name the fish in the river.
12. What plants live in the mud near the water's edge ? Do creatures use this muddy water ? Be on the lookout for a lightly-made rush basket. What is it ? What has man done to the trees on the opposite bank ?
13. Land within the flood limit. (*a*) *Meadow*. Name the plants you find growing. If left alone, what will soon occupy a corner of the meadow? How has this come about ? (*b*) *Wood*. Name the flowers, shrubs and trees in separate columns. What catkins are to be seen ? How are the willow seeds scattered ? What catkins remind you of small fir-cones?
14. What birds frequent the wood? Name the bird that walks over the duckweed in the river. Why does he visit the river ? In what way does he help the farmer ? What other bird frequents the riverside ? How do his habits differ from those of other birds ? What brings him to the river ?

Let me digress at this point to note that the subject matter is neither botany, geography, history nor any other 'subject', but a mixture balanced roughly as in life. For example, in teaching about enclosures, it is a mistake to consider them merely as political history ; but for the incidence of sheep-farming they would never have occurred. The material facts that we teach are a result of the

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interaction of geography and politics (history if you like). In framing my curriculum I took the formal schemes of work from my early days at teaching, wrote them in parallel vertical columns, eliminated what seemed inessential, and found myself left with just those situations in which the reaction of subject upon subject gave importance. My now horizontal series, gathered together under single titles, provided my new curriculum, with additions from outside the old range : they do so to-day.

To return to our theme. Assuming that we are agreed that to gather good grapes, however we may coddle our vine, its roots must be outside in the cold ground, and also that directives must be given when the children are on extra-mural work, we will follow the procedure in school.

The tool subjects, cursorily though they may be mentioned here, are adequately represented in the general balance. Practice periods in arithmetic, spelling and sentence formation are advisable since children need higher attainment in these tool subjects if they are to get the best out of active methods. Space will not permit me to elaborate upon this here and now, but I hope to have a further opportunity. In addition to the three R's, the following have also to be regarded as tools :

(*a*) Interest.
(*b*) Freedom from antagonism between class and teacher.
(*c*) Free and easy speech.
(*d*) Reading for comprehension.
(*e*) Use of contents page, index.
(*f*) Use of dictionary (and later Thesaurus).
(*g*) The art of the interview.
(*h*) Reporting back in speech and writing.

(*a*) and (*b*) will be spontaneous, but the rest must be taught, some by formal chalk and talk. All this is going on concurrently with the garnering of information outside.

Whilst gathering information the child is learning to work without supervision, to meet strangers, often people in high positions, without fear or self-consciousness, to work from a written direction, to have confidence in his or her ability, to mix well and to maintain a conversation or meet an argument. All these eminently desirable acquisitions are among the most difficult to put across in class.

With all this, the accent in outdoor work is still upon observation.

The material so gathered is brought into school and reported to the class in general, in order (*a*) to give practice in reporting, (*b*) to give cohesion to the whole project, (*c*) to provide matter for the crucial part of the work, *viz.*, discussion.

Formally and informally, in class, in group and between individuals, the discussion is continuous, in school and out ; and rarely is there occasion to ask for less noise for, once the class learns to discuss, this is the happiest as well as the most important part and they will not risk its being curtailed because they overstep the bounds. I cannot over-emphasize this discussion work ; it brings out those traits which we who believe in character-building most ardently desire. Rational thinking, quick thinking, tolerance of another point of view, readiness to adapt and adopt, self-control and all the other qualities that you will know as well as I, emerge in time. But above all this, discussion lays the foundation for the most difficult work any teacher has to do, *i.e.* to show a child how to evaluate.

In talking with his mates the pupil learns to evaluate the items gleaned and to set down his findings in order of importance. This stage may and usually does involve model-making, and the groupings within the class for this purpose provide much material for the psychologically-minded.

Some noise attends this part of the work, particularly when materials are scarce or have to be brought from home, borrowed and lent : it is, however, that busy hum of industry and rarely disorderly. Most trouble arises over seeking advice or arbitration from the teacher. We have found that a rule allowing only two in the queue obviates this trouble.

Having completed the evaluation of details, the class proceeds to 'form judgments', *i.e.* to see the items as a whole and discuss its value. This formation of judgment is crucial and in it lies the consciousness of a job well done and the satisfaction that leads to a success atmosphere when we ap proach a new task. Often the C streams do in fact stop at this point and begin afresh, from another first hand experience. For the

more intelligent children there is more, much more, to do. It is a great mistake to believe that only I.Q's of 120 and over can deal with abstractions; in the course of their further tasks our 85's and 90's regularly cope with them satisfactorily.

The class proceeds to amplify the garnered information, to compare and contrast it with similar material gathered by further interviews and observations, and also to check it from book and catalogue. School books seldom help in this, and recourse has to be made to the public library and books written for adults. This is often quoted as a disadvantage; we have not found it so. It has indeed surprised us to find dry-as-dust tomes being voraciously read in order to track down the answer to a single question. Project-minded teachers have often been accused of allowing whole passages to be cribbed; in the early stages this may be true, but in our experience the child will later cock a lofty snook at even a paraphrase and will really digest the facts discovered for himself. We do find, however, that an over-ornate style may develop and the quickly expanding vocabulary outstrips the dictionary work in both spelling and meaning.

This is the classroom period—the notes and evaluations, the deductions and amplifications are collected and collated. The format and layout of the finished work are decided in the Art Room and possibly specialist English teachers help with the writing up of the work. Little pressure is needed to get the best work and presentation. The children realize that they have progressed from one experience to a newer, wider and richer one and are as anxious as the teacher to produce a finished article worthy of their weeks of effort. The carefully nurtured imaginative work of the Art Room and its flowing colours go by the board and painstakingly the illustrations are put to paper. Tongues are tightly gripped between teeth; pencils draw hard lines; powder colours are forsaken for delicate washes, and imitations of copper plate writing emerge from the unknown. Rarely, although it is not forbidden, has a fair copy to be made. Pay day has indeed arrived for teacher and pupil.

The completed work, still in loose foolscap sheets, is taken to the Head. The group may be half a class, three boys or even two, and they and the Head appraise the work, settle upon the permanent form, and wander off into some odd corner to bind and decorate the *chef d'oeuvre*. The Head, usually a figure of some awe, and the triumphant pupils are soon smothered in paste and, crowning glory, the Head cannot thread a needle and must seek help from a child. No brain work being required, the gossip flows freely and much is learned effortlessly.

The book—it's a beauty, it always is! Could the result of so much care and effort be anything else? Many of the models are broken, disintegrated or have become dust-traps, but the book remains. Ask for it to remain at school for folk to see—not on your life! 'I'm sorry, sir, I want it.'

I have not dealt with all the virtues of active work, nor have I countered all the criticisms; I have told a story rather, and whoever analysed a story would miss the fun. I know the faults and virtues; I even know the principles about which a cleverer pen than mine is writing; but I would not miss the fun. I would not lose the good will from staff and children if the faults were legion and the virtues nil. And principles exist only as a means to the end I feel we have achieved.

Projects on 'The Four Freedoms' and 'Bees'

W. B. Roach and
R. G. Zissell

Russell Lane Secondary Modern School, Hertfordshire

THE headmaster and staff found from experience that the main difficulties about activity work (apart from the lack of familiarity of some teachers with the technique) were the shortage of suitable reference books and other material, and the shortage of time.

As the war was only just over all we could do about books and materials was to keep ordering (hopefully) but the matter of the allocation of time lay in our own hands.

After some discussion we decided to give each year its own afternoon for free activity from 1.30 to 4 p.m. with a break at 2.40 p.m. The number of boys in each seldom exceeded ninety and there were normally three teachers available for the supervision of group activities. We propose to describe some work which developed on fairly original lines and which concerns a field of study which is as topical to-day as it was when it arose as a result of free discussion following speeches made by boys representing all the political parties during the General Election.

The Four Freedoms of the Atlantic Charter provided a springboard for the plunge into a social study activity with a fourth form. The subject was very much in the boys' minds because of the publication of the Beveridge Report, and the development of the United Nations Organization and the strife in Greece, India and Palestine which made daily headlines in the news.

The first discussion revealed a general naive idea that the Four Freedoms were universally accepted and were as possible to achieve elsewhere as they seemed to be in this country. Few boys fully appreciated the long struggle for freedom which had gone on through past centuries, or the efforts and sacrifices to attain recognition of personal liberty, religious toleration, provision for the needy, and freedom of speech. A series of four lessons outlined the past history of each of these struggles.

Four volunteer leaders then chose teams of five or six boys to search out material to illustrate these phases of emancipation. Their work was assembled eventually in the form of a frieze marking the centuries and illustrated by sketches and diagrams with explanatory notes. It was soon found more practicable for sketches to be separately coloured and cut out, to provide more elbow room and to allow the leaders to supervise the layout.

Less gifted draughtsmen became editors and reader-searchers. The selection and assembly of material exercised to the fullest extent the background knowledge of history, and occasionally the leaders had to be provided with a few notes and references to stimulate the work. A table, placed centrally in the room (desks and tables were moved about as required), was stocked with a miscellaneous collection of school history books. There were books by Carter, Quennell, Trevelyan, etc., pictorial histories, *The Children's Book of Knowledge*, encyclopedias, etc.

The 'Fear Team' set a straight course to illustrate more and more fearsome weapons and more devastating wars. Their work led to a visit to the Tower of London Armoury and

to a debate on 'How wars could be prevented'.

Prisoners' inscriptions in the Tower of London were of special interest to the boys preparing the Religious Oppression frieze showing Druids, monks, Protestant and Catholic martyrs, the Pilgrim Fathers, Wesley, etc., with coloured bands indicating the coming of new forms of worship.

The third team traced the record of the Bondman through the Peasants' Revolt, Statute of Labourers, Guilds, Industrial Revolution and Factory Acts. For comparison a parallel frieze showed the development of the homes and dresses of the well-to-do classes. The background of the friezes depicted strip farms, open fields and growing industrialization.

The fourth team faltered at first as they found Freedom of Speech a difficult theme to illustrate, but they happily changed over to tracing the growth of leisure and of leisure-time pursuits.

As the work progressed some boys transferred their attention to present-day developments which had already been the subject of debates on Egypt, Greece, India, Palestine and Spain. The object was to get a real picture of the conditions in those countries still struggling to achieve internal peace and freedom. The publications of the Bureau of Current Affairs, the U.N.O. and various periodicals and newspapers—both 'left' and 'right'—were freely used, and the selected material was assembled around a sketch map of each country, and mounted on a large sheet of cardboard.

Art lessons in manuscript writing and free picture composition on the themes Fear and Want ran concurrently. At its peak the activity flowed over from the one afternoon and engulfed nearly half the time-table and syllabus. The work was finally assembled for other scholars to view it and have it explained. Altogether, the scheme occupied a whole term's work in Social Studies. At one stage it was rested for a fortnight, and this decision seemed to give it increasing impetus when it was resumed.

An interesting project on the honey bee for use in a secondary modern school was worked out by one of the writers, in ten weekly one-hour periods, with students in a tutorial group in an emergency training college.

As the group was small, not more than two students could be spared to work on any one aspect, especially as the students had diverse interests to be satisfied. There was spontaneous enjoyment as the significance and purpose of the project unfolded, and a real sense of co-operation was fostered as the apparently isolated pieces of information fell into place.

The English scholars found references to bees and honey in the Bible and in classical and modern prose and poetry. Graphs of the honey flow, comparison of the size and shape of the various cells, the diverse designs for frames and hives and the beekeeper's balance sheet kept the mathematicians busy. A comparison of beekeeping in many lands, a study of some of the races of bees and the development of beekeeping methods through the ages maintained the interest of the geography and history specialists. The craftsmen were intrigued by the beekeeper's equipment and the handling of bees. The scientists were almost overwhelmed by the wealth of material available to them—the life history of the bee, pollination, the composition of nectar, honey, beeswax, and propolis, the ventilation and temperature of the hive, etc. The musicians found that bees had been immortalized by composers. Bees dance, too !

The drawings, charts and monographs that had been prepared by the students were suitably labelled and arranged around, and radiating from, the central exhibit of a small scale model of a hive with portions cut away so that every part could be seen at a glance.

As part of a larger exhibition it was visited by teachers from many types of schools, who expressed delight (if they were beekeepers) and otherwise surprise at the possibilities of such an original project.

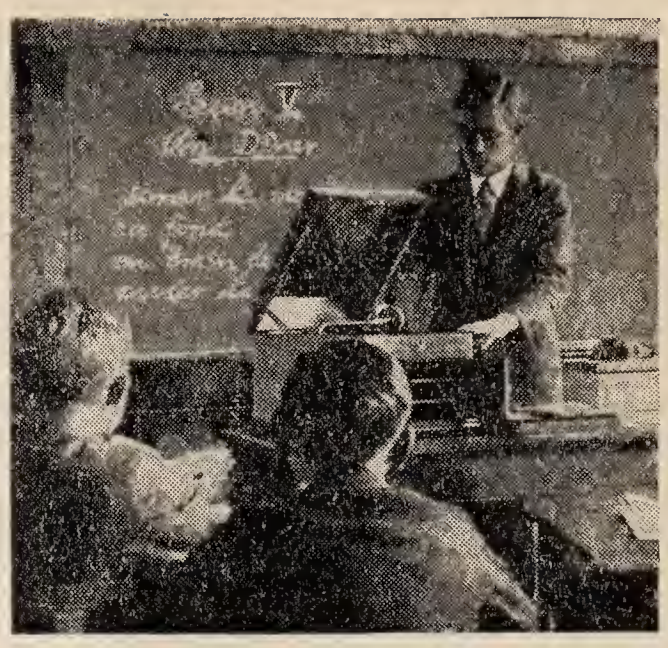
The Fusion Plan in a Secondary Modern School

S. H. Porter

Headmaster, Beech Hill County Secondary Modern Boys' School, Luton, Beds.

MANY of the traditional methods used in schools, and indeed their very fabric, suggest a system designed for regimentation and mass-mind production. If the schools are to meet the needs of our time, the mould of standard production must be broken down, and educators should employ and encourage methods which provide a series of activities and societies through which the child can build up attitudes of mind which will prepare him to take his place in the democratic life of 'give and take', and which inspire a lively personal concern in determining the way of life in that society.

Activity methods, in their breakaway from what has been called 'the barbarous simplicity of class instruction'—barbarous indeed in its lack of regard for the needs of the individual child, and in its undemocratic teacher domination—provide a course of experience in living and working together through which, in addition to other important educational merits, the child becomes aware of, and enjoys a sense



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of personal importance—a claim which educators cannot easily ignore.

Fundamentally the activity curriculum attempts to secure the co-operation of the child in the learning process by recognizing and utilizing the child's natural desire to be active, curious and co-operative, and enlists these attributes in an enterprise which has appreciated purpose and reality.

For the child 'activity' means a creative experience, intellectual, emotional and physical. It is an organic process whereby the child builds up its own world, and fits itself for a life in the world outside itself.

This 'activity' shows itself in the silent application of individual research work, or on the business-like noise and movement to be found in the craft room. It takes place in the concentrated quietness of listening, and in the self application or 'grind' to master skills ; and, moreover, for it to proceed successfully the child must enjoy a 'background of security' which fosters a recognition of personal worth.

It will be appreciated that such a method as this calls for a revision of the content of education in some aspects, as well as a change of outlook among teachers. This method knows no subject area barriers. At the subject level it integrates all forms of spoken and written English, mathematics in action, aspects of geography and history, art and craft as a means of expression, and all other so-called 'subjects' which arise out of individual interests. At the boy's level the integration will include individual interests pursued at home and at school, group effort, the effort of interested parties outside the school community, and the contributions of the boys made according to their own aptitudes. This interlacing of activities secures on the one hand that the particular needs of the child are catered for according to the measure of his capacity, and on the other gives practice in the ways of a democratic society in the attainment of ends which the child has personally helped to determine.

From the following list of projects which have been undertaken during the course of the past few years some idea of the diversity of interests shown by boys in a secondary modern school will be gained, while the fascinating developments which have grown out of these interests must be left for the imagination to complete.

The sea and ships, the weather, meals, the Parish church, dress, wheels, milk, construction and keeping of an outdoor aquarium, printing, bread, gas, news, water, farm adoption, Luton park and lake, furniture, writing and performing plays for stage and puppet theatres, the local cocoa factory, beekeeping and rabbit keeping, construction of a greenhouse and greenhouse culture, transport, railways, local surveys, hats, roads, houses and homes, wireless and telephone, electricity, photography, making an aviary and care of birds, flight and engines, lime in industry and agriculture, growing sugar beet experimentally, the gardening company, speed, power, construction of an ornamental garden, performances of *H.M.S. Pinafore*, etc.

The following is a brief account of the actual development of one project in a class of forty boys, average age 12.8-12 years. I.Q. norm. 103.

An interest in lettering began in an art class lesson and in furthering this interest the boys started to make a collection of the letter type used in commercial printing. Newspaper headings figured largely in the collection and prompted questions and discussions which had eventually little direct connection with letter type. A pressure-head of interest was building itself up centred around newspapers, and it was agreed to examine a particular copy. In consequence all the boys brought to school a copy of the local *Telegraph*, and with this in their hands questions were forthcoming on many aspects of printing and compiling a newspaper. After the boys themselves, master, and parents had done their best to give the right answers to these questions, it was asked if the editor of the paper could be invited to the class as he could give an accurate account of the every-day happenings involved in printing a newspaper. The editor accepted the invitation and addressed a meeting, which really consisted of a one-man Brains Trust, under the chairmanship of one of the boys. The pressure-head of interest was increased by the editor's visit to the school, and was further stimulated by a visit to the printing works which he was able to arrange.

From the interests aroused the following activities were followed :

1. Production of the school *Telegraph*, the gathering of material and its production in news form being organized on the lines described by the editor of the local *Telegraph*, while the actual printing was done on the school press.
2. Enquiries were made into the production cost of newspapers. The low cost of 1½d. for so much puzzled all the boys.
3. A study of the lives of Baskerville and Perkins in the making of inks and dyes.
4. The history of newsprint to parchment was made the subject of an illustrated time chart.
5. The history of printing from Monotype to quill was similarly treated.
6. Insect paper manufacturers—the wasps' nest.
7. Investigations into other forms of news distribution, *e.g.* the cable, post and books.

It was realized that it would be impossible for everyone to tackle all these activities in the time available, the work was divided and went forward on a group basis, unity of treatment being secured in the final presentation.

The final presentation gave the venture much of its purpose and reward, well meriting the time devoted to it. In this last stage of development the class received visitors from other classes as well as parents and interested friends to see the completed efforts, and sent out lecturers proudly armed with lecture aid material in the form of diagrams, models, etc., to interest others in their completed enterprise.

Many have pleaded in recent years that training should be given in the wise use of leisure, and rightly so, but no hard and fast rules can be laid down as to how a child is to spend his leisure. That he must determine for himself, and unless he is given the opportunity to discover what for him brings pleasure and satisfaction, he cannot be expected to heed the wishful counsel of his instructors. The project provides him with this opportunity, and it is reasonable to predict that the activity programme will yield some of its best fruits in after school days.

A decision has been necessary on the amount of time which should be given to directed interests within the project (interests in which the master is the chief guide), and those interests which are allowed freedom of development by the boys ; it has also been essential to decide the place of the specialist and the superior advantages of specialist rooms and equipment in the development of the activity programme. Furthermore, it has been of fundamental importance to find a means whereby class method can come to terms with class numbers without sacrificing essential principles.

All these decisions have crystallized into what is called the 'Fusion Plan'.

In this conception of the activity curriculum for the secondary modern school there is a fusion on the one hand between guided and freely developing interests, and on the other between child spontaneity and teaching techniques of proved worth in the attainment of high standards in the skills. Some interests are guided by a form of remote control exercised by the master towards balanced background material, which is enriched by his greater knowledge and experience, others are allowed to develop freely, catering for the peculiar needs and aptitudes of the boys.

Finally, the Fusion Plan, which has already given good promise of success, finds its fulfilment in a community enterprise which provides a vivid experience in living, gives a sense of personal satisfaction and importance, and demands a degree of personal discipline in the attainments of ends thought to be worthwhile by the child's own society.

ACTIVITY IN THE GRAMMAR SCHOOL

Out of School Activities—A Misnomer

H. Raymond King

Headmaster, Wandsworth School

MENTION of 'activity methods' is apt to put the grammar school teacher on the defensive, so he is slow to take credit for what he has actually achieved. Of all the distinguishing characteristics of the English Grammar School, as compared with similar schools in most European countries, the social life of the school as manifested in its autonomous clubs and societies is probably the chief. These usually go under the misleading name of 'out of school' activities: actually they are a really vital part of the education the school offers. Without them the grammar school would cease to be what it is.

There are school scientific, historical, geographical, literary, music and art societies, discussion circles, and wireless, cinema, and hobbies clubs, which have pursued 'activity methods' in grammar schools in many cases for a generation and more. Through being carried over by such societies into the extra-curricular sphere, many 'subjects' have gained enhanced value for the pupil; for they have acquired the heightened effectiveness that comes from voluntary participation in self-chosen and largely self-directed pursuits which have an immediacy of personal interest.

Perhaps it is a relative failure of the grammar schools that the carry-over has not been more in the opposite direction. But those who have been active in grammar school teaching during the last generation have seen the method and spirit of the extra-curricular activities beneficially invade the classroom.

This short article is, in effect, a plea for precisely such a co-ordination of method and attitude through greater overflow of a long-established method and spirit in out-of-school activities into the formal curriculum.

Here are a few brief illustrations.

Following the School Certificate Examination this year, my Fifth Form pupils spent 'a week in industry'. This was a quite elaborate project of scientific, technological, sociological, and geographical study centred on the new steel town of Corby in Northamptonshire. The programme was worked out in conjunction with the education officer at the steel works and the chairman of the local urban district council. The proposed work at Corby was integrated with school studies by the three specialist masters who accompanied the boys on the week's visit, and a less restricted time-table following School Certificate permitted special preparatory studies with the help of films.

Though more elaborate and more amply and thoroughly planned, this 'week in industry' had precedents in the activities of various school societies; the most signal advance being the co-ordination of the special interests mentioned and their incorporation in a full-time week's 'Project' during term.

The pupils concerned were not altogether inexperienced in activity of a similar kind as part of their official curriculum. A year ago on the occasion of Wandsworth's Civic Week, a local survey extending over a term and a vacation was carried through by syndicates of the then Fourth Forms, whose pooled investigations covered a wide field and were directed by the History, Geography, and Art masters with the co-operation of other members of the staff.

With what are usually known as the A and B Forms these methods are more episodic than integral or continuous, but in the forms, which in a spirit of clarity rather than charity I will call C, such methods are now incorporated in much of their regular work, including that of the fourth and fifth years—a definite break away from a previous academic course which was parallel with, but at a lower level than that of the A and B courses.

It is possible, of course, even while aiming primarily at academic ends, to introduce activity into the classroom, if only for the sake of enlivening the work. But these practices, beneficial within their limitations, hardly come within the scope that proponents of 'activity methods' attach to the term.

Nevertheless, I should like here to express the view that 'chalk and talk' treatment is no longer typical of grammar school teaching, though it may still be too common. Art and Music are cultivated in a spirit of creative activity, Science and Handicraft are mainly active subjects, Languages are taught on the direct method or some modification of it, dramatic methods are commonly used in English and often in History, choral speaking gives scope for creative group work, and I have seen so unpromising a subject as Grammar taught, or rather learned, by 'dramatization' of word functions in sentences built up by groups of pupils. The last example may strike some as a case of activity method applied in pursuit of inert ends.

One of my own most successful classroom methods was that of the Spoken Newspaper. Having supplied a daily newspaper to each pupil and made a study in class of its contents and make-up, I intimated that one weekly period would be regarded as an 'out of school' society meeting for the form, and suggested that they formed themselves into an editorial board to produce a weekly spoken newspaper. This at once evoked the spontaneity and autonomy of

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the group. An editor and two assistant editors were elected, and the individual members of the class undertook whatever contributory feature appealed to them : leader writing, reviewing, reporting, film criticism, sports commentary, special articles, letters to the editor, and so on.

From my point of view the result was a really live period of composition, sometimes written in preparation, sometimes oral, based on notes. It was also a youthful commentary on current affairs, in school, in the locality, or in the wider world. From the boys' point of view, it was taken up with such zest that it habitually overran the following 'break', and was managed so competently that it mattered little whether I was present or not. But space forbids further amplification.

In conclusion, may I suggest that the main criterion is not whether an 'activity' sets everyone in a stir, inside and outside the school walls, but whether the pupil is actively learning rather than being 'taught' : whether he is motivated by pressure and routine, or by interest and adventure. What strikes me as important is whether his emotional attitude is right because what he is being fulfils a need he feels : whether, in short, his learning is active, integral, and relevant.

Activity in a Rural Grammar School

H. F. Halliwell

Headmaster, Devizes Grammar School

ACTIVITY methods are educational methods applicable to academic *and* non-academic learning. To think of them as being in antithesis to book-learning is to confuse the ways of doing a thing with what is done. The most academic subjects have been dealt with by methods which have given ample opportunity for individual experience, satisfaction and development. Activity methods have been used for years in grammar schools by some, although there is doubtless much yet to be done in the removal of limitations, imposed as much by adherence to accepted time-table form as by specific prejudice.

But quite apart from *methods* of teaching there is another major concern for those in grammar schools : life in these schools is chiefly concerned with the intellectual handling of experiences—one's own and other people's—and because the handling is chiefly intellectual it has a limited emotional value. The emotional life which is fed by creative work is admittedly often undernourished in these schools. In discussion, activity methods—which can be applied to all form of learning, academic or non-academic—should not be confused with the enlargement of the curriculum so as to give greater help to the development of the emotional side of a child's life. We, like others, are tackling both, but this note is concerned with activity methods and the development of the non-academic work for the enlargement of imaginative and spiritual experience will be introduced in but a contributory capacity.

So much for our general approach. For our set up : we are a rural co-education school of some 300 children (60 per cent. of whom have a bus to catch at four o'clock) and which like many others of its type has always had societies and clubs—orchestra, dramatic society, nature club and so on—often denied to the country children however because they were held after school.

Some eighteen months ago we began a reorientation of much of our school life—as mentioned above two major problems were tackled. It would be quite impossible in such a short note to discuss profitably, and in the necessary detail, what has been done, and the barest outline must suffice.

First, much has been done within the framework of ordinary organization to see that methods of approach to academic subjects make more use of activity methods. Do not underestimate this great effort because it is not spectacular !

Then some reorganization was made to enlarge the scope of the curriculum to include more non-academic work, to make use of *people and places outside school* and to give more opportunity for activity methods by removing limitations imposed by the existing time-table.

1. The last two periods on Friday afternoon have been made a period of supervised prep. from which children (about 55 per cent. at present) can be released to undertake other work. In this way (*a*) a time was made when class limitations can be ignored. If anything, *e.g.* fieldwork, concerts, 'outside' work, needs only small groups or a group of different age levels, that work is no longer an impossibility. (*b*) A child is in the position of realizing that there are a number of enjoyable things to be done if they are prepared to make some effort towards the doing of them : it is at least as important not to spoon-feed children in the non-academic as it is in the academic.

2. Science and history are done in 'sets' so that groups and their work can be changed whenever necessary.

3. English is given double periods and even a whole afternoon so that adequate use can be made of the microphone, loudspeaker and film.

4. Training for a proper and responsible approach to environment has demanded considerable replanning of the school grounds and in this and through the development of the flower gardens the physical environment of school life has been made much more satisfying and even beautiful.

5. Friends are helping with some non-academic work. This is done outside the school (hospital, museum, private premises) and is a considerable stimulus. The Matron has arranged to take a group of girls interested in home nursing, a local antiquarian is helping a group in historical research, and the local camera club has offered to help. We are hoping to develop this aspect of school life (it is a mixture of the academic and non-academic) making use of the local conditions and local interests.

DR. SUSAN ISAACS

Readers all over the world will have heard, many of them with a sense of personal loss, of Dr. Susan Isaacs' death on Tuesday, October 12th. We hope to publish in December an appreciation of her work for education by Miss D. E. M. Gardner.–*Ed.*

Activity Work in a Girls' High School

Miss M. M. Hoyle

Headmistress, The High School for Girls, Stroud, Glos.

THE Activity chosen by Stroud High School during the school year 1947-48 was a study of the Woollen Cloth Industry, a subject offering considerable scope in a district where the industry has flourished for centuries and where it still persists. The age group chosen was that of the third year (13 plus) partly because the regularity of school life is particularly irksome at this age and partly because the developing powers of appreciation would bring more enjoyment of the work.

Three forms, A, B, C, totalling about 100 pupils, were divided up between teachers of Art, Craft, English and History with Geography. Four rooms were used for the activity and five periods of the time-table, three continuous on one afternoon and two continuous on a different morning. It was decided to have a final day to shew work and bring activities to a planned end. Apart from the subject and this common aim, there was no syllabus; certain groups came to each mistress every week and she taught as she chose; at about half term there would be a re-shuffle and she would begin with another group, varying her material if she wished to. Ideally by the end of the year each pupil ought to have been working in the group which suited her best and to which she could make the greatest contribution; actually it was only by the greatest ingenuity that three forms could find four different rooms in an overcrowded school; and there was not much moving from one division to another, though it was always possible to lend or borrow pupils who had important work to finish.

The subject chosen could be treated historically or in its modern aspect, and the balance was fairly evenly kept. In the History or Geography section a large collection of books had been gathered dealing with the subject from many angles, and from these or from outside sources the girls picked out their own material for loose-leaf books which they gradually compiled through the year. In this section attention was given to the modern breeds of sheep, and the modern side of the industry: visits of observation were paid to working cloth mills as well as to such places as Chipping Campden. The Craft section experimented with dyes, with spinning and weaving, and made puppets, costume models and scale relief models of the district, and lettered a book of fourteenth-century lyrics. The Art section's most ambitious effort was a set of eight large wall panels (about 5 ft. by 5¼ ft.) showing costume and architecture from Norman to Tudor times. These were painted by groups of girls under the direction of leading artists. The English section produced the Coventry Shearmen and Tailors' Play and a shortened version of 'Everyman'.

Each mistress concerned must feel, as the writer feels, that her production was imperfect and that she would like to repeat the experiment in order to profit by last year's mistakes. Yet in writing of what was done it is difficult not to make the total sound too good because the parts were so much enjoyed. For instance, the easing of pressure arising from the handling of small divisions and from being able to disregard the syllabus and the school bell was felt from the first and was appreciated by pupils as much as by Staff. This freedom for discussion made learning a corporate business and lessened the distinction between taught and teacher. In the Art section there was constant criticism of the wall panels, thus both critics and painters had their faculties sharpened. Similarly, during the production of the plays, one girl would undertake to see that another learned her part, while prompters and stage managers needed no reminding of their duties. Finally, the choice of a subject with strong local attachments appealed in two ways. Parents were interested as well as the girls, and there was a constant interchange of information between the school and the home. Above all, the subject deepened the girls' love of their countryside, and everything gained during the year seemed to find expression in the expeditions to Gloucester. Many of the girls declared that they knew the Cathedral, but the visits paid during the summer term showed them how much they had developed in understanding and appreciation and were a remarkable success.

The school is proceeding with its Activity experiments and has for 1948-49 chosen a subject in which Geography, Mathematics and Biology will be continued. B and C forms only are taking part, but the age group remains unchanged.

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Activity in the Junior Forms of a Grammar School

J. C. Morris

Assistant Master, Acton County School

Two years ago at Acton County School we introduced a new programme of work for the First and Second Forms. The development of 'activity' methods was an important part of our experiment, particularly with respect to two of our aims which were to lessen the later 'casualties' in some subjects, especially English, German and Mathematics, and to develop a suitable curriculum for the first two years of a non-selective Secondary School.

We can now see three stages in the development of our activity work. At the first we were concerned chiefly with planning activities such as group studies and tasks of the 'project' family which would illustrate everyday instruction and put principles and theories into practice. We decided that English Language and Mathematics as 'tool' subjects must be taught in the practice afforded by other studies and must be pruned of 'exercises' which would not contribute to the general scheme. Basic English gave good results as a method of 'close' reading and clear writing and as a well-defined path through the luxuries of literary English. The practical tasks of Mathematics as in the analysis of records (rainfall, grocery bills, rates of growth of beans), the practice of metalwork and woodwork (making instruments and models) and in special tasks such as surveying the school grounds are easily found and less easily planned as part of a programme. Continuity is very important. Activity means much more than the full-scale project which occupies a whole department for weeks 'upsets the work' of half the teachers and is then enshrined in an exhibition while the school breathes freely again.

Activity in a foreign language is difficult to organize. We have not yet found a short formula to express our aims, and it is evidently vain to expect the 'direct method' to compete successfully with the native influences of home and school. We have made many attacks on the perimeter of the problem. These include a great increase in the proportion of time spent in oral work such as conversation, songs and short plays, close association of English with German grammar in a simple comparative study, willing sacrifice of grammatical exactness to rapid initial progress, the development of a background study of German history and culture, and the ruthless purging of repetitive exercises.

Even at this first stage we had very little difficulty in planning activities in Natural and Social Science in which scientific method was accepted as both the means and the aim of our work.

The second stage was the reorganization of time-table, accommodation, and equipment so as to give more and more scope for developing individual and group activities. The workshop, library, art-room, stage and laboratories increased their contribution. The third stage of our work, now well begun, is the complete reorganization of 'content', recognizing that activity carefully planned is not a short cut to better academic results but is, in fact, the whole business of education. The advantage of a syllabus such as ours in which Natural and Social Sciences are correlated is in the great variety of its appeal, and of its opportunities for the pupils to produce their own peculiar methods and interests which the teachers would never hear about or be able to use if the field were not ready for ideas and suggestions to be produced.

Our experience confirms the value of activity in this special sense of the word, at all events at the beginning of a Grammar School course. Very careful planning is necessary to overcome the practical difficulties inherent in a time-table designed for other methods. Close co-operation between teachers is vital.

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THE PASSIVE-ACTIVE RHYTHM

M. L. Hourd

**Lecturer in Education,
Borthwick Training College**

THERE is in man a double urge, to go forward and experiment with life and to draw back and feel secure, to consolidate his gains. We see the rhythm in revolutionary and conservative trends. Similar tendencies are at work in the young child in his dramatic play : the desire to launch out into a world of men and things, of shops, postmen, doctors, mothers and fathers, but to do this at first on the basis of identification, to draw them back into himself so that he can feel secure in his own separate existence. It is fascinating to watch this happening at all stages of growth—to see the toddler running away from his mother, then stopping suddenly and turning back to cling to her skirts ; to observe the young adolescent making defiant gestures of independence, yet not forfeiting his road back to home. And even the most emancipated grown-up must build for himself somewhere the womb-safety of some retreat until he is finally laid in mother-earth. The art of life surely lies in neither denying man's need for the passive state of being and of receiving, nor denying the need for the active state of doing and exploring new ground. It is in fact a kind of spiritual rhythm, to be mastered in the art of living : a rhythm reflected in the movement of the seasons, and in all natural objects.

'Though the torrents from their fountains,
Roar down many a craggy steep ;
Yet they find among the mountains
Resting places, calm and deep.'[1]

We must certainly construct the same rhythm in education—'construct' because education is an art and schools are artificial places ; but an artistry which is in line with natural laws will be more fitting than one which is trying to work against the grain.

It is this latter belief which has prompted the development of Activity Methods : an urgent will to follow children's own natural urges and desires and not to cut across these with standards which are adult and imposed. If we go into any school where Activity Methods are being rightly used, we shall know by the happiness of the children and the proficiency they achieve how right these educators are. But in every new movement there is a danger ; for whenever we are reacting against something it becomes necessary to sift the qualities of this thing and to rescue from it what is likely to be an essential part of the new line of action. We cannot produce anything creative from reaction, but only in new action. Moreover, whenever we find two opposite feelings or rhythms in life, then generally we have not two things but one whole. Where love is, hate is too ; where there is action, there is also non-action. Love can only become creative when its ambivalent parts are reconciled. Creative education only arises when passivity and activity are recognized as polarities belonging to one world. The followers of Activity Methods therefore should analyse what it is in passivity methods that they are reacting against. If it is inertia, apathy, drilled obedience, stereotyped learning—good, let them be struck out, they are dead wood. But in passivity there are other qualities such as contemplation, receptivity, absorption, assimilation, consolidation, all of them essential to the purposes of education, vital parts of the live tree.

It is of course foolish to do something merely because we have been told it is a good thing to do. No one can successfully follow Activity Methods this way, as Schoenchen has pointed out in his book on *The Activity School* : 'Someone reports in an article in an educational journal the he has good results with such-and-such an "Activity", and immediately all over the country children are found "spontaneously" imitating the same activity'.[2] But he adds that the teacher should not be condemned for this, because no one has told him what 'the general method of activity pedagogy is in its essence'. Maybe the essence of a philosophy can be passed on only to someone who is already acting upon it unconsciously ? It is a depressing sight to see teachers trying to take on a method with which they will never achieve real success, instead of exploring further their own particular teaching gifts. Fear can work in many ways. A teacher may be as afraid nowadays to have a quiet, listening class as he was at one time afraid of the noisy, talking one. On the whole we are more afraid of non-action than of action. We act and do because we afraid to be. It is often much less terrifying to go out and impress our will upon something than it is to allow things to flow in upon us. I have often met with this fear in the teacher of English who if one suggests that sometimes to read a poem or a story really well is also to teach it, looks anxious and says : 'But what shall I do with it ?' In such an attitude there is little faith in the power of the poet to do his work, in the child to open out to the poem's influence, and far too much is put in the teacher's interference. The faith is all in activity, none in receptivity. 'Let us not, therefore', Keats wrote, 'go hurrying about and collecting honey, bee-like, buzzing here and there impatiently *from a knowledge of what is to be arrived at.* But let us open patiently under the eye of Apollo and taking hints from every noble insect that favours us with a visit.'[3]

However, in following the suggestion that education should consist of a rhythm of activity and passivity, the teacher may fall into another danger and think that every lesson should consist of something taken in and something given out, encouraged in this by the slogan of the early activity educators : 'no impression without expression'. But expression does not behave like this. It is quite impossible to say how we shall express some day what to-day has impressed us. It has been my experience that expression, if left to work out its own salvation, frequently takes a devious route and advances or retreats in directions which the teacher little

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[1] 'Song for the Wandering Jew', William Wordsworth (Oxford Edition, page 166).

[2] *The Activity School—a Basic Philosophy for Teachers*, Gustav G. Schoenchen, Longman's, page 296.

[3] Letter from John Keats to John Hamilton-Reynolds. From Letters, 19th February, 1818.

expected.[1] But passive-active rhythm is only important in so far as it expresses the needs impelling it. Nor does it possess the kind of metronome beat so often given to it with all the progressive will in the world by the teacher who is soothed by the steady ticking into a belief that all is well.

For instance, the teacher takes a poem, reads it and the class listens ; that I imagine would be called passivity. Then he gets the class to talk about, act it, draw it ; that is activity. But some poems were not written to be acted or drawn ; they may be purely lyrical in quality and wholly undramatic. In other words, it is the intrinsic nature of the thing being taught which should determine the method to be used in dealing with it. Further children will vary from day to day and from lesson to lesson in their active-passive urges. At one time they may want to argue, discuss, express, at another to accept, take in and consolidate. We must learn to trust both urges ; and every true activity will leave scope in the child for both 'that energy by which he seeks the truth' and

> 'that happy stillness of the mind
> which fits him to receive it when unsought'.[2]

This stillness is an essential part of all true activity for, as Buber pointed out, there is no such thing as activity for its own sake, 'a child wants to set up or destroy, handle or hit, but never "busy himself" '.[3] So we might say that there is no such thing as passivity for its own sake : the child wants to make sure or feel safe, grasp and hold, dream and anticipate, never just be doing nothing. It is when we leave him doing nothing, through inhibition or boredom or active without a true purpose, that we betray his child nature. For the purpose behind his being still should be active, and the purpose behind his doing should be passive. In order to take in the world in a truly receptive way the whole mind and personality should be alive to every suggestion, ready for the visit of 'every noble insect' ; and in order to meet the world in experiment and exploration we must be able to select those aspects of it which we can take back into ourselves and make our own quiet possessions. And what an education it is for the educator to watch this double process at work, as we can do if we go into any classroom where a piece of activity work is in progress under the right psychological conditions. If this is not happening in the classroom then something is wrong. We should look to it.

[1] See 'The World Around the Corner', by M. L. Hourd, *New Era*, November, 1943, Vol. 24, No. 9, page 170.—*Ed.*

[2] 'The Prelude', William Wordsworth, Book XIII, lines 8, 9 and 10.

[3] See *Between Man and Man*, by Martin Buber, No. III on Education, page 86.

Corporal Punishment

On Saturday, 19th June, 1948, the Committee for the Abolition of Corporal Punishment in Schools invited their supporters to a Conference at Caxton Hall, Westminster. It was my privilege to attend this meeting, and I left the Conference with the strong conviction that readers of *The New Era*, as indeed all those who have the welfare of children at heart, should acquaint themselves with this admirable Committee and, by renewed thought on the subject and considered argument, assist in the education of public opinion on this vital matter. To stimulate discussion among Parent-Teacher groups, New Education Fellowship groups and in school staff-rooms, excellent pamphlets may be obtained from the Secretary.[1]

In the House of Commons on 24th April, 1947, Mr. Peter Freeman said : 'The question of corporal punishment of children in State schools is one of very great interest and is causing growing opposition in almost every direction. Now that we are commencing a new era in education—when a new Act has recently come into force, the school age has been raised, we are providing meals and milk for our school-children and building many new schools—it is a suitable opportunity to consider a subject which vitally affects the health and well-being of all children in the State schools. Now that we have a sympathetic Minister . . . and one who is, I think, most responsive and helpful to the whole problem of children, I hope that some definite action will be taken on the question of the abolition of corporal punishment of children in schools.' In his reply, Mr. D. R. Hardman, Parliamentary Secretary to the Ministry of Education, said : 'We do not advocate the use of corporal punishment, *but public opinion has to be convinced that without it discipline can be maintained.*' (My italics.)

'I utterly condemne all manner of violence in the education of a young spirit, brought up to honour and libertie. There is a kind of slavishnesse in churlish rigour, and servility in compulsion ; and I hold that that which cannot be compassed by reason, wisdome and discretion can never be attained by force and constraint. So was I brought up ; they tell me that in all my youth I never felt rod but twice, and that very lightly. And what education I have had myselfe, the same have I given my children . . . .' ; so wrote Montaigne in the sixteenth century.

I myself, however, recall dreary lessons in copy-book writing at the age of seven when, my painstaking efforts not giving satisfaction, the teacher regularly hit me on the knuckles with a blackboard peg. I was one of a class of fifty-odd children and a fair number of us received this treatment, which did little for me beyond making me dislike both teacher and lesson.

I mention this because it brings us at once to one of the main reasons advanced to-day for the retention of corporal punishment, namely the too large class. Much progress in the training of teachers and in teaching methods, along with a more comprehensive understanding and diagnosis of children's difficulties in learning, has taken place in the intervening years, but we still have to press for the smaller class, although the need is widely admitted. While many will agree that corporal punish-

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ment used in the above way merely betrays the teacher's inability to teach, there still remain many teachers who say that they cannot maintain discipline without the use of the cane, and here again the oversized class will be the main argument advanced. We shall not convince them by ignoring this factor, but while awaiting the overdue reforms in these directions, the Training Colleges may perhaps make a contribution by sending out young teachers who are prepared to find and cope with these difficulties by sounder means. It is wasteful of educational endeavour if teachers with a progressive outlook leave the Training Colleges only to find themselves working in an atmosphere where corporal punishment is the order of the day, and where their more experienced colleagues insist on its necessity. It requires considerable strength of character and teaching ability for such a teacher to maintain effective discipline without recourse to corporal punishment, since the unruly members of a class, innured to a form of punishment which may have repressed while not curing their anti-social tendencies, are only too likely to take advantage of what they regard as softness on the part of the new teacher. It is even more depressing to learn of potentially able teachers leaving the service in disgust after starting in an atmosphere that was too discouraging.

While the number of those who support the use of corporal punishment as an aid to learning may be relatively small, it is alarming that a much greater number advocates its retention for 'moral offences' such as lying, stealing and bullying. Much psychological research into the motives underlying these demonstrations of anti-social behaviour in children has shown how useless corporal punishment is as a means of cure, since in the main what these children most need is a sense of security and confidence in the grown-ups who control their lives. If disharmony at home has already induced insecurity, it becomes increasingly important that each child should feel secure and wanted in school. The emotional ill-health betrayed by the symptoms of lying, stealing and bullying will not be cured by the cane, although its use may, like the use of certain drugs for physical symptoms of ill health, appear to effect a superficial cure—at the cost of driving the underlying cause more deeply inwards to work more devastating harm to the personality, and only to appear in more subtly disguised, and therefore less easily remediable, ways later. The true remedy lies rather in a love which fully comprehends the child's needs, gains his confidence and makes him feel that the teacher is on his side. There are few children who do not eventually respond to the teacher who can give this.

This brings me to another aspect of corporal punishment, namely its effect on the one who administers it. The following quotation from Olaf Stapledon's *Saints and Revolutionaries*, though written in a different context, is singularly apposite. He is speaking of the means by which desirable ends may be attained. 'The revolutionary, in fact, since he is less self-conscious than the saint, is less vividly aware of what the saint would call "spiritual damage" done by the use of violence and deceit. He does not so clearly realize that these are very dangerous drugs, perhaps necessary at times, but always seriously poisonous, and moreover habit-forming. Their harmfulness, the saint believes, is twofold. In the man on whom they are used they produce distrust and hate. In the user they breed not only an addiction but guilty suspicion and a protective shell of callousness. Further, rather perversely, they produce hate against the maltreated individual.'

I think that the evidence from many angles shows that the teacher who once believes himself to have been successful by the use of corporal punishment will be tempted to use it again until the habit is formed. He will defend his habit by saying: 'I cannot maintain discipline in this large, noisy class without using the cane on the more troublesome members who waste the time of others and prevent the lesson from being enjoyable.' Is such a teacher being mentally lazy? Or too tired perhaps to cope with his problem by more constructive methods? We have evidence that, given the right opportunities for self-government in a school, the children themselves will eliminate many of the recurring disciplinary problems which confront every class teacher.

So far I have made no allusion to humour, that most potent aid to maintaining discipline. A good laugh together is worth all the canes, lines, detentions and other forms of torture that have ever been devised.

This article has not attempted to report the many-sided approach and breadth of vision shown by speakers and those who participated in subsequent discussion at the Conference, but I hope that it has been provocative. I invite the reader to say whether he thinks it would be wise for Parliament to make any form of corporal punishment in school illegal. Without the necessary change of heart, would it mean that, deprived of the cane, some teachers would find alternative but possibly even more damaging forms of punishment? As parent, teacher or citizen, each of us has a responsibility for the policies pursued in our schools.

M. A. Carnell

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EA/43

Book Reviews

Teaching Film Survey : *A Report to Educators, conducted by Harcourt, Brace & Co. ; Harper & Brothers ; Henry Holt & Company ; Houghton Mifflin Company ; The Macmillan Company ; Scholastic Magazines ; Scott, Foresman & Company.*

This report, published this year by seven of the leading text-book publishers of the U.S.A., describes a piece of research undertaken for them in order to help them to decide whether they should start producing educational films.

They set out 'to evaluate the effectiveness of the visual aids now available and to explore more fully the possibilities of correlation between film production and text-book publication'. The seven publishers met in 1945 to discuss the scope of their investigation and the result of this meeting was the formation of an enterprise called *Teaching Films Survey* which delegated the handling of the investigation to an expert business analyst, C. Y. Belknap, whose task it was to obtain and interpret a vast amount of data through questionnaires, personal interviews and evaluation reports on a number of educational films. The publishers themselves did not remain outside the investigation but assisted with the interviews and questionnaires throughout 424 of the 501 largest school systems of the U.S.A., besides evaluating films and having their appraisals in turn evaluated by Belknap.

In addition, the sponsors arranged with the Motion Picture Association of America to plan the production of three experimental educational films. The authors state that this experience helped them to determine whether they, as successful text-book publishers, had any grounds for supposing that their experience and habits of mind could stand them in good stead in the production of educational films. A very balanced and common sense account of this experiment and the lessons that were learned from it prefaces the main account of the Belknap investigation.

The following table of contents gives some idea of the range of the Belknap investigation :

The Market for School Films.
- Projector Ownership in Public Schools.
- Expenditures for Visual Education in the 501 Largest Systems.
- The Rental Market.
- Handicaps and Obstacles.

The Need for More and Better Films.
- School Subjects in which Motion Pictures are now used.
- The Motion Pictures that Teachers like.
- What the Schools Want.

Conclusions and Recommendations.
- The stumbling Blocks in Elementary School and High School Subjects.
- Methods used in Estimating Projector Ownership in Public Schools.
- Film Strips and Supplementary Aids used with Motion Pictures.
- How Films are bought by School Systems.
- Summary of Publishers' Evaluations of a Widely-used Film.

In the section on projector ownership one reads, 'Silent motion pictures are dismissed as (actually but not always deservedly) obsolescent.' An earlier reference in a footnote supplements this statement : 'By mutual consent, we agreed in an early stage of the investigation largely to disregard silent motion pictures. Despite their incontrovertible appropriateness in certain situations where sound functions only slightly, the prejudice against silent motion pictures is so widespread that they must be regarded as *passé*. Part of the glamour of audio-visual education is its newness, and the older forms of something which is prized (in part) for its newness just don't appeal.' The fact that this last quotation is taken from a footnote printed in 6 point type by no means minimizes its importance.

The rest of the Belknap report hardly bears out the view that newness and glamour have a great deal to do with the demands of American teachers whose chief criticism of educational films is that there are not enough good ones. Elementary teachers complain that the 'films now available do not fit the grades I teach.' The central fact is simply that there are very few motion pictures that have been designed specifically to fit the curriculum, and that in virtually every subject frequent use of motion pictures is possible only by showing films that have little direct relation to the subject. Thus to a considerable extent motion pictures are not to-day being used primarily to teach the subject matter of the curriculum but rather to supplement and augment it. The criterion for almost all grade-level classifications appears to be the general nature of the film's subject matter rather than its voculary, its treatment of its subject, the maturity or immaturity of its concepts, or its basic interest to pupils of differing ages. There are exceptions, to be sure, but they are merely exceptions.

All that, of course, is very familiar over here, too. But perhaps the fault lies not only with the producers but also with the teachers themselves. On 'The inadequate training of teachers' the report says : 'Much of what has been said or written on the subject of visual education seems to assume that motion pictures provide the easy road to painless teaching. The truth is that films do not make teaching easier. They require not less teaching ability but more and better teaching ability.'

The report predicts a not too promising outlook for visual aids in the U.S.A. But despite this rather gloomy picture, its publication should certainly have the effect of drawing attention to the problems which retard the development of visual aids.

L. G. Marsh

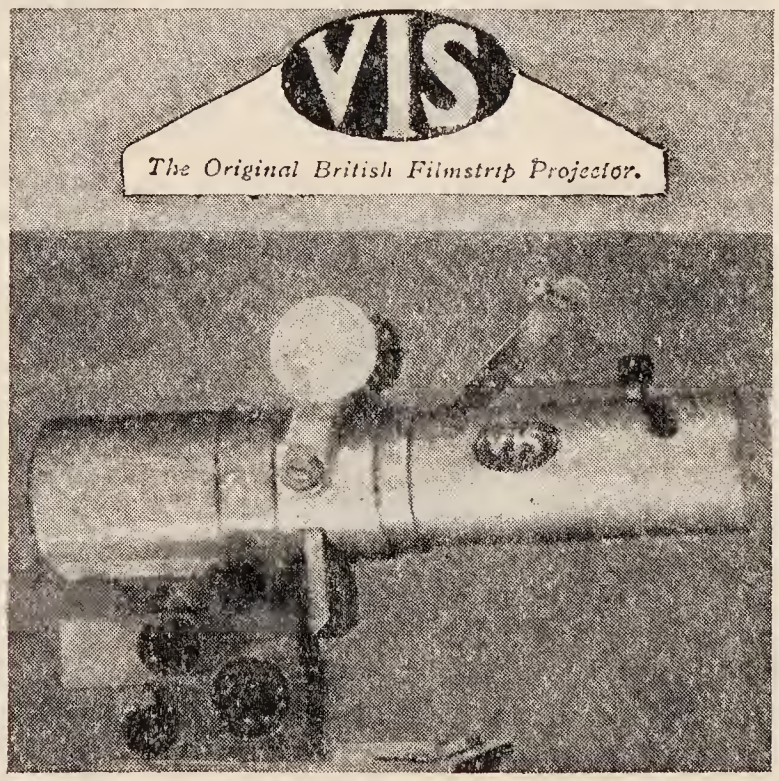
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Rising Twenty. *Pearl Jephcott (Faber & Faber, 8/6).*

This is a book you must read. It is a report on a hundred-and-three girls under twenty, and follows on the lines of *Girls Growing Up*, which was about some of the same girls when they were younger. It is almost entirely an enumeration of facts though Miss Jephcott makes some very wise and penetrating final remarks; I shudder to think what an impersonal document this could have become in the hands of some number-happy statistician-cum-social worker. Thanks to the author, we have a book which emanates reality and must make everybody aware of the unlived life of the average girl under twenty in this country.

The life of these girls is extremely dull because of over-crowded housing conditions and lack of privacy, the uninteresting work they do and, last but not least, the chain of pleasures after work. These pleasures, with the exception of ballroom dancing, are practically all those forms of commercialized, dehydrated escapism, which have replaced the spontaneous and creative activities which most of us consider essential for the expression of personality. There is practically no beauty in their lives because they are not helped to enjoy beauty, nor are they taught how to produce it. This is not the fault of the girls but ours as educators; girls follow the accepted ways of spending their leisure.

The main interest of the average girl is nominally marriage. If a girl has no 'steady' boy she gets easily upset because it seems to her that she is missing her birth-right. The courting period is the only glimmer of romance on which she will have to draw for all her future life, but normally its setting is stuffy dance halls, cinemas and overcrowded homes. Very often the drab conditions make the girl want nothing so much as to marry in order to get away from home and from dull jobs and to have security to the end of her life. Whom she marries is important, but not over-important as long as he is a steady type. Miss Jephcott only mentions in passing the fact that the sex morality practised is very different from that normally proclaimed; more than a quarter of all marriages find the girl pregnant.

This book shows the tremendous emptiness of the lives and minds of these young citizens, and I am sure it is a call to action. If these girls are to be citizens and mothers of to-morrow, representing half the adult world, should we blame them or they us, that this world is not an adult world?

I should like to suggest some fairly obvious solutions to the problem set. Further education in its present form simply does not work, one reason being that it does not cater for the desires of the girls nor has its way been prepared in the last years of school. Therefore adult education should come off its high horse and should start realistically from the girls' own interests. They need dramatization, visual aids, socratic debates by trained people able to start them off, 'soap operas', drama—in short everything which can compete with the cinema but at the same time lead over to more intelligent purposes; education towards a sense of beauty with permanent and mobile exhibitions, and competitions for essays, etc., as a means of self-expression. Special Trades Union workers should interest the girls in their particular field and act as advisers to them whilst they are at work, as well as during lunch-hour talks in factories. Week-end courses, summer camps, and particularly courses on the art of married life, are needed. This is not, of course, all. A greater dignity and pride regarding their own sex will improve their thought towards men. There is no answer for all their troubles, but a beginning could be made on these lines.

It is hoped that this book will find its way to every worker with young adults in order to shake him up to the tremendous importance of his job.

Richard Hauser

Education after School. *C. Stimson (Routledge & Kegan Paul, 15/-)*

This book narrates the foundation and development of a club over a number of years and will be interesting for all those who want to start similar enterprises and do not know how to set about it. Miss Stimson has not set out to reach the fundamentals, but she has done a good job which will come in handy for those who want to know the A.B.C. of how to start a club, avoiding all the mistakes made obvious by this book.

R. H.

World Without Frontiers. *Richard Weiss. (Published by P. Haston, Sydney, obtainable from W. H. Smith & Sons, 10/-).*

No one can read this book and remain indifferent. It either repels or attracts according to the degree of sympathy felt with the author's Krishnamurti-centred philosophy. The present world chaos is piercingly analysed and reduced to one root-cause: the cravings of the 'I' within us all, for pleasure and personal immortality. God and the Devil are mere large-scale, facing-saving projections of this 'I'-consciousness: organized religion, an instrument of spiritual and material domination: Christianity, the distorted image of a real man.

The higher humanity only develops with the progressive dissolution of individuality into LIFE until pure self-negation has been obtained. True inner integration is therefore the surrender of self-consciousness, the cessation of craving, the assumption of the nature of the water-drop in the ocean of life. True salvation lies within. Only man can save himself: no mediator is required.

Only when this inner peace has been reached can man turn to the solution of world problems. The last part of the book is devoted to the application of these fundamentals to economics, politics, religion, sex and love and education.

Gilbert Murray says . . .

"We have inherited a great civilization, of which one characteristic is a steady advance in moral sensitiveness, and another an ever-increasing freedom of thought. Both these qualities, and indeed civilization itself, are now insecure. The work of THE FREE MIND, as I see it, is to preserve and increase that freedom, and thereby to save that civilization and that moral sensitiveness."

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A Quarterly Critical Review

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This last chapter will be of special interest to *New Era* readers. Weiss begins: 'Have you ever noticed how beautiful most children are?' They are nearer the potential, primordial form of life and therefore are capable of displaying a greater creative urge than most adults, and he states unequivocally:

> 'To provide channels for this creative flow of activity in children is to me what Education means in its highest sense.'

How is this to be carried out? By embracing the principles of the N.E.F., by replacing authority by assent, by a flexibility of approach on the part of the teacher; in a word by making 'Joy the masterword of education'.

Many of us, steeped in the Western tradition of the importance of individuality, believing in the progressive development of the personality in harmony with that of other men; and accepting the doctrine of the Triune Godhead, will find the author's standpoint unacceptable. But this book is a challenge to us all, whatever our beliefs, to think them out anew. If introspection confirms our earlier feelings, then the work will have not been in vain. Its keynote is sincerity, and, despite the occasional obscurity of the inexpressible, simplicity. The clearly-translated text is studded with thoughts which challenge or illuminate and reflect the startlingly original expression of a master-personality who has progressed far on the road to humanity.

Perhaps his path and ours are different, but we are surely going the same Way. And if we recoil before some of the conclusions of the author, never mind; for in his own words, 'Is not Life creative doubt?'

K. Millins

Literature and Life. *Addresses to the English Association.* (*Harrap. 8/6*).

This is the somewhat pompous title of a collection of lectures anything but pompous, given by literary experts on varying themes. Not one word as to their origin or to advertise the English Association is printed anywhere in the book except in the title; it is a pity, for this is an important body, having as one of its aims 'to unite and introduce to one another those who are interested in English Language and Literature . . .' and 'to uphold the standards of English writing and speech'. One of its best-known public works is the publication and frequent re-issue of 'Poems of To-day'.

The book will be of interest to the general reader and very useful to teacher and pupils who, wading through set books, have also to realize the general background of English Literature. Some of the essays deal with one particular place; Reginald Wright discusses the Literary Associations of Bath and Lawrence Tanner writes of Westminster Abbey in English Literature. H. V. Routh, in 'Authors lead the same Lives as their Readers', full of information on the business or working methods of many great writers, throws a light on Literature which will be new to many students. Guy Boas, in 'What is Light Verse?' touches on the whole Chaucer-to-*Punch* period, and at least provides controversial material for an interesting project. I disagree, for instance, that Chaucer's humorous lines can be called 'Light Verse' and quarrel with him for leaving out Skelton, who made 'a sayle of a heryng's tayle'.

All these essays are on popular lines and would in themselves make excellent reading for Fifth Forms or W.E.A. adult students. Professor de Pinto's defence of Modernist poetry even makes one wonder whether the English Association is really composed of dear old things, till one remembers that the Association, whose members are largely teachers, needs these lectures for re-distribution. From Professor de Pinto's essay an intelligent teacher of children or adults could build a whole course on modern poetry; besides defending, it also expounds the whole trend from Hopkins to Alan Rooke and others of the moment, briefly related to the appropriate social changes and forerunning tendencies; its essence is contained in the sentence, 'If poetry was to remain alive (in the twentieth century) it would have to find a new idiom, a new language'. And his text is from the Laxdale Saga, 'Kotkell and his sons . . . sang hard-twisted songs which were enchantments. Then a great storm arose'.

Sir Idris Bell writes about the difficulties of translation in a modest and profound way which reveals his great pleasure in solving such problems; a most releasing pleasure it is, for the translator can indulge appreciation to the utmost while avoiding the pangs of creation. In spite of his great erudition (he can translate from one acquired language to another), his essay is not only readable but transmits that richness of exact comprehension which becomes a passion to those interested in words.

Mr. Rostrevor Hamilton writes on his own subject of 'Epigram', amply but modestly illustrated by quotations from every epigrammatist but himself; he develops his subject into a short discussion of English prosody and line-building that leads him to remark, 'English is a very good language to carve, and epigram, one should never forget, was early associated with memorial inscription'.

Another important reference to technique is made by C. S. Lewis in his excellent and timely essay on Kipling, who, he says, cut and cut his finished work until nothing but the most brilliant and telling phrases were left; which may be one of the reasons why we suddenly tire of him. This lecture deals mostly, however, with the subject of Kipling's muse; he was, says the writer, 'first and foremost the poet of discipline (of work in factory, army, ship, or Empire) through his appreciation of the inescapable bond of shared experience which is the foundation of the clique, set, or brotherhood. Kipling actually was the first to write of the passion for work, or to give techniques of work, and the daily routine their proper proportion in a man's life. Possibly the way was being prepared before him. Both the Brownings had written of work, as such; Robert shewed the same passion and knowledge of techniques:

> 'It's not your chance to have a bit
> of chalk,
> A wood-coal or the life?'

T. S. Eliot has already returned to Kipling some of his lost laurels as a poet; C. S. Lewis removes from him the stigma of jingoist and Imperialist. His love of Empire was his love for the back-room boys; 'his admiration is reserved for those in the lower positions'; his thought was all for the responsibilities involved. But his passion for 'belonging', being of the inner ring of no matter which professional *arcana*, is probably his weakness, as it is the weakness of most ordinary people.

It is difficult to review such a collection of concentrated subject-matter, but I hope I have shown that this book contains one or two contributions of considerable profundity, besides a great deal that is either useful educationally or culturally interesting. I did not mention S. C. Roberts on Q; this is a charming biographical lecture reflecting the great love he inspired among his students and colleagues, particularly at Cambridge; 'He had left Oxford to win fame as a writer; it was at Cambridge that he won fame as a don' illustrates the sacrifice and reward of the expert and artist turned teacher.

Rhoda Dawson

The Relapse, or Virtue in Danger. *Sir John Vanbrugh.* (*Peter Nevill, 8/6*).

How far the Restoration drama is suitable for school reading may still be debated. Moralists still survive who, while reluctantly conceding that Vanbrugh must be read, see no reason why he should be enjoyed. They will prefer to present him in repellent academic editions, with notes explaining all the points except those most likely to interest the modern Sixth Former. Other teachers of English will welcome this gracefully-printed version, in which clear type helps the physical eye, photographs of the recent West End production assist the imagination, and (apart from a word of

introduction by Cyril Ritchard who played Lord Foppington at the Phoenix) Vanbrugh is left to speak for himself. They will be glad to put it on the library-shelf beside Sheridan's politer version, and let readers choose whether or not they will take *The Trip to Scarborough.* *Geoffrey Trease*

The National Central Library

The 32nd Annual Report of the National Central Library brings out the vast resources that are now available to the citizen, through intelligent use of his or her local Public Library. Every ratepayer, whether living in town or country, has in this way access to 21,000,000 books, as well as thousands of sets of periodicals.

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Co-operating closely with the National Central Library are 189 leading libraries, most of them devoted to books on special subjects.

Guy Keeling

Film Strips: *Europe's Children (Common Ground, Ltd.), and others. (Educational Publicity, Ltd.).*

Europe's Children

This strip-textbook, made by Tom Hopkinson for Common Ground, Ltd., and distributed by the Educational Supply Association, should serve two useful purposes. It can promote the needful sense of brotherhood among children, and it must aid the appeal for funds made by U.N.I.C.E.F.

Two general comments made by the class that saw the film are worth recording: 'If we had put off our collection until after we had seen this film we should have given more . . .' 'I shan't feel like grumbling so much at home about my food now.'

There is a gratifying reserve about the pictures; they are appealing without being harrowing; reason is awakened as well as emotion. Tom Hopkinson has made his selection well.

Hiawatha

This unique, beautifully coloured filmstrip has been prepared for children by children of the Junior Art Department of the Camberwell School of Art. It is based on two episodes in Longfellow's poem—Hiawatha's Wedding Feast and the Death of Minnehaha.

The pictures are remarkable for their economy of line and their power of suggestion, but, although such well-produced strips as these have a place in schools, the child's subjective reactions to poems should, at times, with wisdom, be left undisturbed.

Appreciation of Design—History of Pattern—Parts 1 and 2

With the help of clear and concise notes, these two filmstrips set out to show 'something of the origin, growth, decay, succession and inter-relation of various styles of decorative design' with examples ranging from the work of savage tribes to Moresque decoration. They can be recommended with confidence to art students.

The Reed Warbler

This is Strip 1 of the series on British Birds prepared in collaboration with the Royal Society for the Protection of Birds.

It should be a *sine qua non* that the notes accompanying a film strip shall be the handmaid to the picture and not its mistress. In this strip all the drama is contained in the notes and the pictures are stiffly static and emotionless. *A. A. Bloom*

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THE NEW ERA

IN HOME AND SCHOOL

Susan Isaacs—An Appreciation

DR. SUSAN ISAACS died at her home in Hampstead on 12th October, after a long illness borne with the greatest courage. All concerned in the welfare and education of young children, will feel that they have lost an old friend and a most valued leader. For twenty years her books, particularly *The Nursery Years*, *The Children We Teach*, and the two more technical ones, *Intellectual Growth in Young Children* and *Social Development in Young Children*, have been among the main foundations in this country of both thought and practice in early education. The fact that the nation as a whole is advancing rather rapidly in its ways of handling young children both at home and at school is due to her more than to any other single person.



August, 1947

In psychology Dr. Isaacs not only ranged wide, she also delved deep. She was a passionate finder-out. Her own knowledge and wisdom were growing year by year, and it is a tragic loss to the rest of us that her death at the relatively early age of sixty-three has deprived us of the fruits of the added years of her thought and enquiry for which we might have hoped. The two parts of her work which are probably of most interest to the educational world are the Malting House School and the Department of Child Development of the Institute of Education of London University. The one was a pioneering experiment in education, the other was the first university department in this country for research and higher study concerned with young children.

THE MALTING HOUSE

The Malting House School was the main source of material for the four books already mentioned. Many people ask 'What was the Malting House really like?' It may be interesting just now, when Dr. Isaacs has so recently left us, to recapture some of the feeling of that eager experiment. It owed its inception to Geoffrey Pyke, who himself died a few months ago. Pyke had both critical penetration and vision of a high order. One of his particular gifts was to uncover in the social system around us some of the major stupidities, muddles and inefficiencies which the rest of us take for granted, and to suggest practicable remedies. Or at least the remedies were practicable provided that they were not blocked by the recalcitrance and the wilful blindness of the human beings concerned in them. One of the things Pyke wanted to change was the education of young children. He had some valuable general ideas about the matter, some practical schemes, and the means to finance them. He persuaded Susan Isaacs to plan and run a small school in Cambridge where new ideas could really be tried out.

Though the school was essentially Susan Isaacs' creation, other minds were at work on those early plans. Pyke brought to the symposium a keen dissatisfaction with education as it was, flashes of penetrating theoretical insight, and a great deal of practical ingenuity. Nathan Isaacs brought years of philosophical and psychological thought directed particularly to the meaning of knowledge, the processes of its growth, and the relationship between thought and the instrument of language. Susan Isaacs herself brought from her early training as a teacher and her later university work in philosophy, logic and psychology, the essentials of an intense concern with education, a deep knowledge of and sympathy with the most advanced educational thought, and the new illumination provided by psycho-analysis. In many discussions before the school began they tried to put aside the accustomed ways of envisaging education and to think the thing through again from the start, though naturally their

thinking was greatly influenced by that of earlier pioneers, particularly Dewey.[1]

Probably the three most interesting contributions of the Malting House were the attention paid to the child's spontaneous urge towards finding out, to all the influence on his thought exercised by and through language, and to his emotional needs.

The school which emerged from these deliberations is described at the beginning of *Intellectual Growth in Young Children*, and the account of the building and equipment will not be repeated here. Its main theoretical foundations can be briefly mentioned. It was felt that one of the chief educational aims on the intellectual side was to give the children the best possible start in the matter of clear thinking and independent judgment.

Each generation by its general ways of thought and its confused and careless use of language passes on some of its own muddles to the next. At the Malting House the children's thinking would be watched and every attempt made to keep it straight as it went along. And adult responses to the children would also be watched so that confused habits of thought would not be passed on. Opportunities were taken of letting the children observe that the grown-ups often differed from one another in tastes and opinions ; and rules and prohibitions were deliberately relaxed on occasion so that they should not appear to be unalterable laws, but should be seen to be man-made and capable of being influenced and reconsidered. The body of adult attitudes, opinions and preferences would thus be shown to be susceptible to change and development, whereas the world of scientific fact was something to be accepted and necessarily adapted to. Perhaps this all seems to be not a matter for babes, and, of course, explicitly it was not : but the attempt was to create a mental climate which would be favourable for the right kind of mental growth. The essential point, as Dr. Isaacs saw it, was that if you did not get these things right with the babes, you would never get them right later on.

Another very important aspect of the intellectual part of the educational problem was to foster in every possible way the children's joy in discovery. Here again, they were studied individually and when one of them put out an intellectual feeler an attempt was made to ensure that that feeler met the kind of situation which would encourage it to go on. The primary logical stages of the main divisions of learning—mathematics, language, biology, history—were borne in mind all the time, and the physical environment and the adult behaviour so arranged that the children were naturally led to notice, to explore and to follow up. To give one small illustration, the see-saw had weights which would hang on at intervals below the beam, so that the children might spontaneously observe the physical effects of the different distributions of weight about a fulcrum.

On the emotional side, Dr. Isaacs was guided from the outset by the new insight into behaviour contributed by psycho-analysis. Very little accurate observation of young children in groups had been recorded, even on the level of their conscious behaviour, and it was very necessary that a fresh start should be made in the light of a fuller understanding of the influence of their phantasy life, and of the rôles played by love and hate, by aggression and guilt. If the children were to be really observed they must be freer than a normal school group would be allowed to be. The force of the feelings which the conventional would consider disreputable could never be estimated, nor the child helped to deal with them if no expression of them was ever allowed. There was, therefore, no nipping in the bud of every hostile act, every sexual interest, every bit of dirtiness or rebellion. The art of the educator is to learn to judge the right place for drawing the line in these matters. It may be doubted whether any school could ever allow complete freedom or enforce complete control. Dr. Isaacs was trying to get more light on what the balance should be, to find a valid theoretical basis for future practice, to bring some order into the knock-about of disciplinarians *versus* libertarians. Her findings are set out in *Social Development in Young Children*.

During the life of the school Dr. Isaac's own position changed somewhat. As a result of her observation of this group of children, and of the discoveries of Melanie Klein which were then first becoming available, she realized increasingly the young child's need for order and stability, for adult support of his loving and constructive impulses against his own hate and aggression ;

[1] Tribute should also be paid here to Margaret Pyke's invaluable contribution to the success of the school. She shared her husband's ideas and vision and placed her own independent insight and judgment, her organising capacity and energy, unstintingly at the service of the school. Her part in the practical work of getting it going and coping with its manifold problems was certainly no less than that of the others.

t, for an element of guiding firmness. Never-ess, the final conclusion was that children and should be allowed much more freedom of ch, of movement, of enterprise, of interest of experiment than most schools give them.

he present writer joined the staff of the school n it had been going for two years. The owing is an extract from an account of it ch she wrote a few months later. 'The best to prepare a person for life is to safeguard his for life. The Malting House children cer-ly have it. When I first came to the school ried to decide what was the most striking erence between this school and any other I e known. I came to the conclusion that it is happiness of the children. Not that I have been in happy schools. But I have never so much pleased concentration, so many eks and gurgles and jumpings for joy as e. Of course, this joy is particularly apparent ause its expression is not hindered. If you t to dance with excitement you may. But n if the contrast is made with a free home ironment the distinction remains.'

Without doubt part of the reason for this piness was that there was plenty of space, t material equipment was abundant and able, and that each child was free to use it in s that appealed to him, instead of being forced lo with it those things which his elders con-red good for him. It was delightful to be in hool where the usual answer to the question, y we do so-and-so ?' was 'Yes', when in most ools it would have been 'No'. However, the ture would not be complete if I did not add ething more. A further important reason the children's happiness was the pleasure in ir achievements and the warmth of affection which, in a school run by Susan Isaacs, any d could always feel sure.

The Malting House experiment, although the nber of children was small, had a most far-ching influence, because of Dr. Isaacs' capacity make her teaching acceptable, constructive encouraging, rather than destructive and ative. *The Nursery Years* and *The Children Teach* are unique in their popular presentation truth which loses none of its scientific depth being written in simple and natural terms. writings quickly reached many nursery ools whose teachers were achieving great efits for the children in the matter of physical e, but were less advanced in their educational as. They were still inclined to rely too much on didactic apparatus and not to recognize the seriousness of the child's interest in solving problems, and the reality of his thinking when he was engaged in spontaneous play. Dr. Isaacs did much, in addition, to help them to appreciate the intensity of the young child's feelings and the reality of his emotional needs, and to understand that to meet these needs was far more important than any mere 'habit training'. The early nursery school teachers were devoted and enthusiastic and Susan Isaacs' help came just at the right time.

During the war much good foster-mothering was achieved in the residential nurseries and nursery schools, and this was due in large measure to her influence.

Evelyn Lawrence

DEPARTMENT OF CHILD DEVELOPMENT

Perhaps it was partly because of her intimate knowledge of her child companions at the Malting House School that Susan Isaacs spoke in a way which instantly convinced parents, nurses and teachers that she understood real children, and not merely the theoretical 'child'. The kind of people who are apt to shrug their shoulders at 'these psychologists' speak with respect and gratitude of the help they gained from her. Her letters written under the pseudonym 'Ursula Wise', in which for many years she answered parents' questions in *The Nursery World*, reached a very wide public.[1] One of her early readers wrote recently, 'To me she means lots and lots of un-spanked babies and a lot more love in the world.'

During her long illness Susan Isaacs told me of the pleasure she found in listening to the pleasant, friendly conversation between small children and their parents as they passed her window on their way to Primrose Hill, and in realizing how seldom in these days one heard any of the scolding or nagging which used to be so common. She noticed how the adults allowed the children to take their own time and stop to look about them. Almost everyone to whom I have mentioned this remark of hers has said, 'I wish she could realize how much of that is due to her own work.' Her influence was always to relieve anxiety with its consequent irritability by helping parents to see *why* children behaved in ways that before seemed annoying or unreasonable and by giving such vivid pictures of the feelings

1 A collection of these letters and their replies was recently published by Methuen under the title, *Troubles of Children and Parents*, by Susan Isaacs.

of children that sympathy was aroused. Nor in her sympathy with children did she ever fail to enter into the parents' feelings too, which was one of the reasons why her advice was so acceptable and so fruitful.

As a teacher of adults Susan Isaacs had a most varied and interesting career. She worked with classes of young students at Darlington Training College, and in universities, and taught older people in W.E.A. classes, in tutorial work for University Higher Degrees, and at the Institute of Psycho-Analysis, as well as in her Department of Child Development which she built up at the University of London Institute of Education at the invitation of Sir Percy Nunn in 1933.

My own experience of her teaching was gained when I became her student in this first year of the Department's existence. We were a privileged group, because there were so few of us, and from such varied fields of experience, that we could not fail to get to know her very well and to admire the skill with which she met our individual needs.

My most vivid recollections are of the many ways in which she led us to do our own thinking ; of superb teaching, but also of wise silences until we had worked out a problem to a point where her help became essential and we could really assimilate it. A seminar to which students had come without adequate preparation could be an embarrassing situation and seldom occurred more than once in any one year! She had no intention of doing our thinking for us, but when we had done our proper part of the work, with what crystal clarity was her help most fully and generously given. She gave us so much, not only by her vivid speech, with its unerring choice of the perfect word to express full meaning, and by the artistry of her lecturing, but by the questions which set our minds working, by requests to 'be more specific' when our statements became vague or ambiguous, and by a certain twinkle in the eye when we gave evidence of prejudiced thinking or wilful disregard of evidence. She made us laugh at ourselves and face issues with honesty. She was patience and courtesy incarnate with the naive but honest question, but could show firmness and even on rare occasions a touch of severity with mere pretentiousness. She had the rare art which could combine supreme ability to draw out the shy and sensitive student with a power which quelled without hurting the loquacious and caused him (or her!) to produce the one grain of thought hidden in a bushel of words.

She took great pleasure in the presence every year of students from other countries and welcomed the contribution they made to the knowledge of the English people. She was quick and generous in her appreciation of what was valuable in current research in other countries and immediately made it known to her students. Moreover, she encouraged people in this country who were doing valuable work to publish it, and for this purpose edited the series *Contributions to Modern Education* for Methuen, the standard of which she kept consistently very high. She also had a most generous and warm appreciation of what was sound or original in her students' own work, and her genuine personal enjoyment of useful material and knowledge which we contributed from our various fields of experience was something to warm the heart. She gave us, too, the pleasure of knowing that she enjoyed our company, and the social occasions when she invited us to her home were gay events never to be forgotten. Yet there was no one more comforting in times of personal sorrow or more ready to give full support or wise counsel in matters of professional difficulty.

Her dignity was so much part of herself that she never needed to protect it by formal conventionalities. During my second year, when I could only be in London at week-ends, most of my tutorials with her took place in an 'A.B.C.' over cups of coffee, and the amount of invaluable help that I received in this unconventional setting left me awed by her ability to use to capacity the odd half-hour—her only interval in a busy day before a big public lecture. In those early days, when the Institute was in Southampton Row, the Department had only scanty accommodation, and I well remember her amusement when an enthusiastic American visitor called to look at her 'set up' and she had little to show him except the chairs and tables. When the Institute moved into the new quarters in the University of London she took great delight in its increased facilities. She undertook all the additional work necessary in order to organize, staff and equip a playroom in the Institute where small children could meet daily and play under skilled supervision, thus giving the students opportunities to watch and get to know them. She once said to me how much easier it would all have been if she had happened to want mummified babies from Ancient Egypt!

The playroom was a constant delight to her, but she was always seeking for the greater facilities which could be offered by a nursery school with a garden, and just before the war

broke out she received an offer of the kind which she had always wanted, from the Trustees of the Chelsea Nursery School with which she had established a close connection. The war closed the Department for four years, since experienced English teachers could not vacate their posts to become students, and overseas students could not, of course, obtain passages. When the Department reopened in 1943, Susan Isaacs decided that she could no longer divide her time between her practice as a psycho-analyst and the Institute work. This decision was not taken lightly. She gave much thought to the choice between her eagerness to spread more widely the knowledge of young children and their needs and her feeling that she still did not understand enough and needed to learn yet more herself from the intensive psycho-analytic study of individual human beings. This feeling was strengthened by her desire to help individuals in the deep-reaching way which psycho-analytic work made possible. In the end, very characteristically, this profound need to go on learning herself and to translate this into the most fundamental help to others won the day.

She therefore resigned from her post at the Institute of Education, while continuing to retain the liveliest interest in its welfare, conducting one of our lecture courses and giving me, as her successor, the most generous support and help in every matter about which I consulted her. Her advice to me to discontinue the playroom (dear as it had been to her) and to concentrate our energies on re-opening the Chelsea Nursery School, was clear and decisive. It was characteristic of her to be always looking ahead rather than back at the past, and my own very deep regret that she was no longer at the helm could not long survive in the face of her generous delight in what I felt was in reality a partnership, and her conviction that the Department would inevitably expand and develop.

As the inheritor of her files I came to realize very clearly what an immense amount of work she covered during those six years when she held her post at the Institute in a 'part-time' capacity. Her enormous correspondence with many countries and in answer to countless enquiries which ranged from the highly technical questions which required memoranda in reply, to the very individual and personal requests for help about people's careers and their children's problems, was answered with scrupulous care and courtesy. She also somehow found time to meet the many new public responsibilities which came to her through her position in the Department, as well as those which inevitably followed her in her personal capacity. While sorting the many papers which belong to the three years when I was myself a student, I marvelled again at the way in which she never gave us the sense that she was hurried or too busy to attend to the needs of her students and her many visitors from all over the world.

One of her greatest wishes and hopes was that the Department should become a centre of serious research, and she did all in her power to help any student who wished to continue investigations for which one year in the Department was too short a time to do more than make a beginning. She rejoiced greatly in the award of the Leon research fellowship to one of her ex-students and in the recent awards of two research fellowships, one from the Elmgrant Trust to the Chelsea Nursery School and the other from the Nuffield Foundation to the Nursery School Association, both of which are being conducted in close co-operation with the Department of Child Development.

She spent much time and energy in trying to win further facilities which would help investigations into the psychology and education of young children, and although some of her efforts did not meet with immediate success she was convinced that a fuller recognition of the need for such work in this country would inevitably come one day. It gave her much happiness that she was able to see its beginnings.

Students who, like myself, after completing the course in her Department, were privileged to work as research students under her direction, found it an inspiring experience, for not only was her swift appreciation of scientific issues so masterly and so clarifying, but her creativeness and sense of adventure in exploring new ground gave us courage to surmount many difficulties. One such student said recently how appropriate it was that her degrees were in both science and arts, because one could not work with her without acquiring the discipline of the scientist nor listen to her without a keen sense of being in the presence of an artist. Her attitude was fully scientific and her love of children free from any trace of sentimentality, but to hear her speak of a child and to quote his sayings was as if the living child, with his perplexities and difficulties, his loving and hostile feelings, and through all, his freshness and charm, were actually before us.

D. E. M. Gardner

The Bad Home

Tim Wood

Pacifist Service Unit, Stepney

'The consideration of the welfare of children deprived of home life has inevitably raised in our minds and those of many of our witnesses the question whether this deprivation may not have been prevented . . .'

Curtis Committee Report,
H.M.S.O. Cmd. 6922.

MANY of the children confined in institutions in Great Britain at this moment have been removed by the Courts from what are known as 'bad homes', the Court considering the institution the 'lesser of two evils'. To this most unsatisfactory situation an alternative solution is clearly needed ; this has perhaps been provided on a minor scale by the activities of the Pacifist Service Units in their attempt to rehabilitate the 'problem family'.

A 'problem family' cannot be rigidly defined. Most departments of the Local Authority and most social welfare organizations are concerned with such families. The School Attendance Officer, the Relieving Officer, and the N.S.P.C.C. Inspector are all regular visitors. The one characteristic shared by these families is their lack of response to efforts made to raise their standard of living merely by improving their material conditions, and their indifference to threats of prosecution for neglect. Often they have become apathetically innured to their mode of life and are completely bewildered when they are threatened with a Court case. Advice is resented as much as criticism. '. . . It's all very well for her to come here telling me what to do—I'd like to see her do it if she had all my kids to look after. It's all right for her with her ten pound a week.' Most families seem to suffer from the delusion that all welfare workers are paid £10 per week !

A typical case is the Brown family consisting of Mr. Brown, aged 38, Mrs. Brown, aged 30, and eleven children. The first child was born before marriage when Mrs. B. was nineteen. Mrs. B's father and mother were separated and she was brought up by an elder married sister. Two of her brothers had been inmates of a Borstal institution. She had married Mr. Brown because she was bearing his child and needed financial support. There had been many quarrels between them, which continued after marriage. Mr. B. showed no interest in the home and kept Mrs. B. short of money. He usually came home drunk and accused her of immoral associations with other men. Each year Mrs. B. has another baby.

It is hardly surprising that Mrs. B. has found herself completely overwhelmed and unable to cope with the everyday tasks of caring for the home and children. The furniture was sold to pay the rent and when there was nothing to sell they were evicted. Accommodation was found in two appalling rooms in a condemned house, the whole family sleeping on scraps of blanket on the floor ; the entire family lived under conditions akin to those of the animal, in a litter of filth and human excrement. The children were naturally undisciplined in their behaviour, as well as irregular attenders at school.

Eventually the bad condition of the children caused the Education Authority to ask the N.S.P.C.C. to take action. A joint conference was held to which all who had any dealings with the family were invited. The N.S.P.C.C. Inspector pointed out that in spite of the bad conditions there was a very strong bond of affection between the mother and children and that the neglect could by no means be described as 'wilful' on her part. The children, although so obviously neglected, appeared not unhappy, and he thought that if a case were brought before the court the family would plead 'poverty' as the cause of their conditions, particularly as Mr. B. was at that time sick and in receipt of public assistance. He suggested that the Pacifist Service Unit be asked if they would be prepared to give Mrs. B. practical assistance in the management of the home. The P.S.U. agreed to undertake the case providing Mrs. B's co-operation could be secured and it was agreed to ask the help of the Housing Department to secure suitable accommodation for family, and the help of the Family Welfare Association in providing such furniture and bedding as the P.S.U. recommended necessary. The Unit Leader called on Mr. and Mrs. B. and offered to help them. He carefully explained that he was not an official and did not represent any authority, that he had heard that they were in trouble and would like to help as a friend. He explained that he did not want to force his help on them and that they were always free to tell him not to visit. He introduced himself by his Christian name, played with the children, and remarked that the Council ought to do something about finding the family a better house and that he would see them about it. The offer of help was accepted, not so much for what he promised to do for them, but because of his informal and friendly attitude and his ability to 'speak their language'.

The co-operation of the local Housing Department was secured and the family were installed in an eight roomed house. The Unit worker helped the family to work out a list of essentials required and accompanied Mrs. B. to the shops to make the purchases. These purchases were supplemented by some second-hand articles from the Unit stores which the worker delivered on a barrow. Mr. B. was still ill, so after helping Mrs. B. to scrub the new house from top to bottom the worker set to and laid the floor-covering. This work in the home gave him an opportunity of establishing a really intimate relationship with the family, to see them as they really were, and to observe family relationships. Having accepted him as their friend the family naturally turned to him for advice on all their problems knowing that he really would be prepared to help them. Daily visits were necessary in the initial stages, and Mrs. B., who had complained that she could not manage on her money, readily agreed to let the worker try and manage for her. Good meals were produced for a week, as a practical example of what could be done. A budget was then worked out and Mrs. B. encouraged to keep to it. Although she never did so in actual practice (fish and chips twice a week was only to be expected from one who had at one time sent out for jugs of tea), there was a noticeable improvement in her management and the standard

of cleanliness was considerably higher. When Mr. B. returned to work, the money was again spent on drink, and the worker's main activity on Friday evening was pursuing Mr. B. from pub to pub to secure his pay packet. In actual fact, very little co-operation was ever received from Mr. B., and eventually it became necessary to advise Mrs. B. to obtain a legal separation for the sake of the children. Mrs. B's standards, however, though far short of perfection, improved considerably and the children are now not only reasonably happy, but reasonably well cared for. Supervision has now been reduced from daily visits to a friendly visit once a week, unless a special visit is necessary for a specific reason. Once or twice a month Mrs. B. will return these social visits and have tea at the Unit.

The success of P.S.U. in their work with this type of family can only be attributed to the families' acceptance of the workers as their friends. It is the worker to whom they turn for help in all their problems, and his intimate knowledge of the family gives him an advantage over the 'official' when dealing with them.

The success of the P.S.U. methods has now been widely established and has the recognition of most social agencies. The need for its expansion is evident. The establishment of 'Problem Family Units' in the statutory social services presents the obvious solution to this need, but if the local authorities are to tackle the job, and I feel they must, it is necessary for them to adopt a 'human' rather than an 'official' approach, and this is going to be difficult. In the field of human relationships, the 'official' has the bad administration of the past to live down before he can hope to be genuinely accepted as a 'friend'. To leave the worker untainted by the name of 'officialdom' and unfettered by its routine and methods is essential if the family's confidence is to be gained. 'Mr. Smith from the Council' is not going to meet with the same response as 'Jack Smith' who has heard that Mrs. B. is having a bit of difficulty and would like to help her get things straight for the kids. If the offer of help is accepted the worker will find the work exacting and intensive, and he will have to roll up his shirt sleeves and get down to scrubbing the floor as well as telling Mrs. B. that the house can be made a lot brighter whilst she is waiting for her new house. He will find that Mr. B's bouts of drunkenness are not confined to office hours, nor are Mrs. B's slovenly habits, and it is better to give her practical demonstrations of washing the children and putting them to bed at the right hour than merely admonishing her to do so. Consequently the worker must be free to make his own time-table according to the needs of his cases. When Mrs. B. is ill he will find that the children need as much care and attention on Saturdays and Sundays as on week-days, and unless the worker has a real sense of vocation he will not find it easy literally to adjust his life to those of his families. If Mrs. B's baby arrives in the middle of the night and Mr. B. is still drunk and unable to tend the other children, the worker must be prepared to look after them until the morning, when the local authority will care for them for the duration of Mrs. B's stay in hospital.

The selection of Unit personnel is perhaps the greatest problem. He must be a person who will not be easily discouraged by a family's irrational conduct, even after much help and advice have been given. He must appreciate that it is one thing to accept a thing as rational and another thing to act rationally. How many of us say that smoking is bad for us—and carry on smoking? A knowledge of the social sciences is useful, particularly psychology. It helps the worker to understand that often there are emotional forces at work which prevent the individual from acting rationally, though he must beware of attempting to tackle such problems himself without the aid of a psychiatrist. An appreciation of the conflicting forces at work in the minds of the individual will strengthen his patience and perseverence with his families even under the most exacting circumstances and preserve and strengthen his relationship with them. He will find that condemnation will achieve nothing constructive, but that friendship must ultimately create some impression on them.

It was my intention to ask: Are the difficulties confronting any statutory body wishing to implement P.S.U. methods insoluble, or dare we hope that some progressive authority will launch the experiment and endeavour to stem the flow of children into the institutions? The answer has been supplied by a recent letter in *The Times* from the Norwich City Education Department. They have already implemented such a scheme, commencing with one full-time worker giving both advice and practical assistance in the home, and are now thinking of extending the service by taking on another worker. It is to be hoped that other educational authorities, with larger areas to cover and more 'problem families' to cope with will follow their initiative with all possible speed.

I take off my hat to the man who invented



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The Family Tie

F. A. Jowett

THE principles of child welfare which are at present gradually being accepted have been slowly emerging from the research and the carefully-recorded experience of the past thirty years. They may be simply stated : in addition to obvious physical needs, each child has emotional and mental needs, less apparent and more profound—the need to love and be loved, the need to feel secure, and the need to achieve. These needs can best be met in the child's own home, and every child who must live away from his own family suffers a deep social and emotional disturbance, which may grossly affect the development of his personality.

These principles must have been entirely unfamiliar even to learned Civil Servants only ten years ago. The Government Evacuation Scheme, announced in 1938, ignored all of them. The hardships of children, 'billet-ladies', and officers trying to conduct the Scheme during the war brought out most forcibly the unsound basis of the Scheme. Local officials, social workers, teachers, and parents all began to re-examine their theories about child welfare. Knowledge of the emotional development of children became more widespread. Yet even now, most of those engaged in child welfare work have at best a hazy acquaintance with these fundamental principles. Many are quite unaware of them. It is not uncommon to hear from boarding-out officers who studied social science as recently as 1945 that they discourage contact between a child and his own parent as a matter of policy because it invariably causes 'trouble' with the foster-mother, and that they make no effort to keep in touch with the parents of boarded-out children as it is 'not part of their job'.

These attitudes are general. They are supported—indeed, sometimes forced upon workers who do not agree with them—by the popular conception that parents who sink low enough to neglect their children, or to admit that they are unable to control them, will forever be held fast in the net of their stupidity or vice. Seldom have parents been given, in this sense, a second chance.

Many workers with long experience in the field consistently shy away from this matter of the relationship between the boarded-out child and his own parents. They will assure you that when meetings have been arranged the children did not seem to be interested in their parents, or that they were troublesome for days afterwards. The small amount of pleasure such meetings bring does not make the effort to arrange them worthwhile, they say, even if (miraculously) the foster-mother is not upset by them.

Under the 1933 Act the assumption was that a child who was not being given adequate care in his own home could be detached from his family and given 'a new start in life'. In effect, the seedling was to be transplanted to a sunnier and less crowded spot. There is no doubt that many thus detached and transplanted actually did flourish, until the age of eighteen, at least. No investigation has been made as to their occupation and adjustment to adult life after they left the care of the local authority.

During recent years confidence in this procedure has been undermined by the disquieting thought that a child is not by himself a unit, but part of the unit his family constitutes. We have become aware that many children removed from home take with them vivid memories of their parents—often idealized figures in the mind—which they cherish with such tenacity that they are unable to give love and trust to any one else. We have seen children settle happily into a new home, apparently accepting the foster-parents completely, and yet become desperately anxious when they are sixteen or seventeen to seek out their own parents.

Recognition of these facts, and their implications, has forced us to question again and again what precisely we mean by such phrases as 'in the best interests of the child's welfare'. Some workers and Committee members have just reached the point of agreeing that more is involved than hygienic surroundings and a good pair of boots. Others, who have long appreciated the unique value even 'bad' parents have for their children, have for several years past adopted the casework approach to those families which seemed to have any strength to build on. To the former, the Children Act of 1948 will present a new outlook towards parents ; to the latter, statutory approval of their efforts to reclaim the parent who has been a failure.

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Dr. William Healey, an experienced American worker in the field, says in his book, *Reconstructing Behaviour in Youth* :

> 'Too often children are taken from their families with very little study of the causes which lie behind the situation. Agencies mistakenly approach the problem with predetermined ideas of the conditions which would warrant removal, rather than with the purpose of ascertaining whether the home of the parents can be made suitable for the child.
>
> 'Even when separation is clearly indicated, the social work cannot be considered successful in any large sense if one individual in the family is helped and the others neglected. First and last, our concern is with the family as an important primary group, of which the child is a part.'

The members of the Curtis Committee expressed similar ideas in their Report, and the Children Act contains several clauses which reflect them. Parents may be given financial help by local authorities for the purpose of visiting their children. Parents who abandon children will be liable to a fine, not for the desertion, but only if they do not keep in touch with the local authorities while their children are in care. One of the first duties of the local authority upon receiving a child will be to seek out a parent, relative, or guardian who might be able to take over the care of the child. And, most significant of all, local authorities are assured that a resolution to take a child into their care does not prevent them from placing that child under the control of its parents in any case where it appears to them to be for the benefit of the child.

It is possible, therefore, to hope that under the new Act there will be a general extension of official interest in the parents of children in care, and that greater efforts will be made to restore these disrupted families to their common life. There can be no reasonable expectation that even with the most painstaking casework it would be possible to rebuild all, or even half, of the families concerned. Many of them will be so grossly disturbed by disease, alcoholism, or some other tragic factor, that they are beyond hope of re-establishment. What may be envisaged is that it will become general policy to study each of these family situations carefully and individually with a view to applying casework methods if there appears to be any likelihood of success.

This paper presents factual material about one such case, which illustrates the value, both to the children and to the parents, of a more constructive outlook.

Derek K., born 7/9/1937

DEREK came to the notice of the police a few weeks after his eighth birthday, when he was found sleeping one night in a dug-out at a P.O.W. camp in Middletown. The following month he was charged with stealing a wallet from a coat left on a parked lorry, and while on bail before appearing at Juvenile Court he stole a cigarette case. At the Court hearing in November, 1945, it was decided that he was too young to be sent to an Approved School, and the local authority was asked, as a 'fit person', to take him into their care.

Derek's family background was poor in many respects. His father was partially blind, and the family had received Public Assistance for many years. When Mr. K. did feel able to work, the only employment he could find was as a casual labourer. Mrs. K. had fairly regular, but ill-paid, employment at a local factory. There were six children, Albert, Bill, Charles, Derek, Elsie, and Florrie, whose ages ranged from fifteen to four.

The oldest brother, Albert, had been before the Juvenile Court in 1942, charged with stealing a bicycle pump, and was placed on probation for two years. At some time during this probationary period, through which he passed successfully, he went to live with his grandmother. The rest of the children remained with their parents, who were tenants of a three-bedroomed Council house.

The next two brothers, Bill and Charles, began thieving in 1944. There is no doubt that they taught many tricks of the trade to Derek, who was at that time not quite seven. In July, 1945, Charles was sent to an Approved School, and the following month Bill was sent to join him.

At the time Derek appeared at Court, the home conditions were indeed unsatisfactory. Because of his disability, Mr. K. had for years felt unable to do much about the

house, and Mrs. K. had little time or energy left over after her day's work at the factory to give to housekeeping or training the children. Mr. K. was inclined to be irritable and hot-tempered ; more than once he had thrown milk bottles at the children when they annoyed him. After complaints by the neighbours, the N.S.P.C.C. inspector kept a supervisory eye on the home, but never found evidence of genuine neglect or ill-treatment.

The report on the home stated that the house looked untidy and dirty, and that the parents (particularly father) had no steady control over the children.

Derek's school report said he was a likeable child who tried to please, but that he was led into unwholesome activities by older boys. He was described as generally unreliable and untrustworthy. He was below average in his studies, and physically was undersized and underweight for his age.

When Derek first entered the care of the local authority he was placed in a hostel for maladjusted boys in another County. The first report from the Warden stated that he was 'not much trouble at school, but definitely needs a disciplined life and is not suitable for boarding-out'. Subsequent reports said Derek was making good progress, and after he had been at the hostel a year, the Warden wrote : 'There had been a great improvement in his character and behaviour during his stay at the hostel'. At the end of March, 1947, the report came that Derek was 'no longer maladjusted and should do well if boarded-out. He attends church regularly and plays well with the other boys.'

While Derek was away, the Social Worker saw his parents from time to time and family problems were discussed. Both Mr. and Mrs. K. missed the boys very much and showed real affection for them. The possibility of Mrs. K.'s giving up her factory work to look after the home and the children was considered. Mr. K. began to see that his own irritability, and the trouble with the boys, might be related to the fact that he was ineffective both as a bread-winner and in the home.

Early in 1947 Mr K. took a job as a builder's labourer and began to work steadily. Mrs. K. gave up her factory job and stayed at home caring for the two little girls. It was impossible for them to improve to any great extent the meagre furnishings and equipment of the house, but Mrs. K. kept clothing and bedding clean and became a fairly good manager of the home.

When it became time to remove Derek from the hostel, he should have been placed in a foster-home, according to routine procedure. The fact that his own home situation had improved enormously coincided with the fact that no suitable foster-parents were waiting for a boy, and the decision was taken to place Derek in his own home 'for a trial period' while maintaining local authority care.

Derek was returned to his parents in July, 1947. After a few weeks at home, he was given a fortnight at a boys' camp, where he made a splendid adjustment. In September he started school in Middletown, and since that time he has been getting along very well. A report from his Headmaster in February, 1948, says, 'Derek appears clean and tidy, is normally healthy and sound constitutionally. He is reasonably sociable and confident, and his conduct is satisfactory'.

Since Derek returned home the Worker has made several visits to the family and has always found things going well. Mr. K. has continued to work steadily and Mrs. K. to care for the home in a fairly competent manner. Derek joined the Boys' Life Brigade, and has attended their meetings and also Sunday school regularly. He has not been mixed up, even to a slight degree, in any 'scrapes'. Bill and Charles have both been at home for short periods of leave from their Approved School, and no difficulties have developed. As long as Derek maintains his present progress it is proposed to keep him with his parents, though he remains in the care of the local authority.

One small item causing dissatisfaction in this arrangement is the fact that family allowance is not paid in respect of children in care, and the Worker feels Mrs. K. should get the allowance while Derek is at home. The Ministry of National Insurance has not yet been approached, but doubtless when such arrangements become more numerous a reasonable settlement will be made.

In thinking over this case, one is

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impressed immediately by the thought that the friendly interest shown by the Worker to Mr. and Mrs. K. when they had been publicly disgraced by the removal of a third child from the home must have been a great help and encouragement to them. If she had considered them 'not worth bothering about', this blow to their self-respect might have been mortal. Instead, the whole family situation was studied, and the assessment revealed several sources of strength.

The most important of these was the fact that the parents were living together in a solid marriage relationship. The foundation on which the home was built was sound. There was also a steady affection towards the children. There was no alcoholism. There was no disease. Neither parent was 'known' to the police. The low cultural standards of the home and the parents' intellectual ignorance about the development of children did not appear, in themselves, to be responsible for the breakdown.

The essential point seemed to be that family responsibilities were unevenly divided ; one partner was carrying too little of the weight and the other far too much. This lack of balance was affecting adversely every member of the family. After Mr. K. began to see that his disability was not quite so crippling as he thought it was, improvement rapidly occurred.

At the centre of modern theories of social work stands the concept of the family. Ties of blood-relationship are, and we feel should be, the strongest force in the emotional development of children. They remain a stabilizing factor in the life of those who have entered into an even more powerful bond with another person through mature love and marriage.

There is much in our civilization to support the idea that we as individuals are mere counters in a vast game we cannot understand and do not wish to play, that what we do or do not do is of no real concern to anyone. Family life, with its everyday proof of mutual dependence and shared pleasures, is the most wholesome corrective we have to a philosophy so disintegrating.

Within the family we see at work the fundamental influence for healthy growth—the receiving of good things which are desired (food and warmth, in the spiritual as well as the physical sense) and the subsequent efforts of those who receive to make restitution. Children become aware of the continuous labours of their parents in caring for them, and at each level of their development work out a rough scale of values to guide their attempts at compensation.

At the same time they notice that father and mother owe to each other as much as the children owe to them. They see, too, that the labours of the parents are not inspired solely by the need to provide for the children. Other elements, it is perceived, enter with equal force into the motivation of the parents—family pride, self-respect, personal content, and so on, which are a part of relationships which started before the children were born. Thus children come to know the links between one person and another, one generation and another, and between the past, the present, and the future. Knowing and feeling and forging these links is the precious core of family life.

This process of receiving and making restitution can be, and usually is, carried from the intimate domestic sphere into school life, group activities, work-relationships, and finally with adults into political and religious attitudes. There are many who cannot perceive the pattern in the impersonal and long-drawn-out relationships between individuals and the State or Church, but it is obvious to all in the ordinary give-and-take of family life.

Social workers deal at all times with the results of family disasters. If we seize every opportunity to strengthen family ties and so set more firmly for the coming generation the pattern of family living, we may hope to increase resistance to the strains of adult life and decrease the numbers of those who need our help.

An International Hostel for Girl Students in Germany[1]

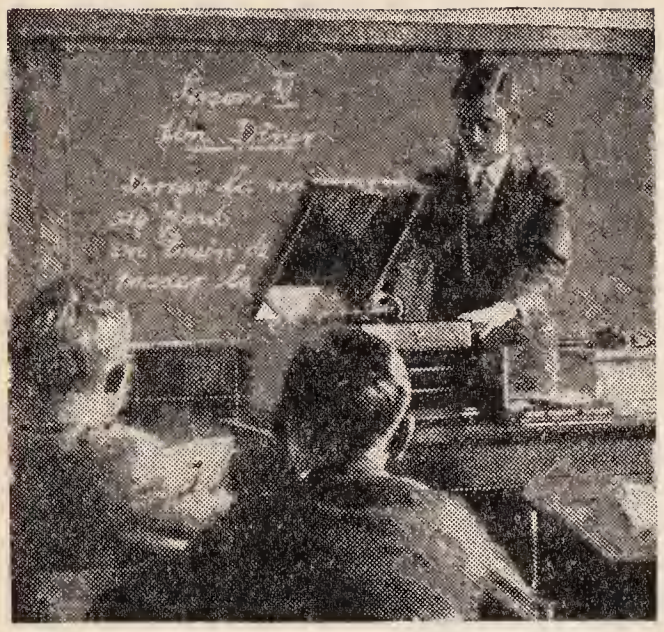
T. C. Milch

WHEN we returned to Germany about a year ago I felt reluctant to take up any social work at all for I did not know yet how life there should be lived ; whether we would be welcomed or even accepted, nor whether we should be allowed to help after seven years of absence.

First we had to learn the practical things : how to do the shopping, how to obtain all the necessary documents. Life seemed dull and hard ; you could not get much out of your efforts ; people seemed only to look after themselves and not to care a bit whether their fellow men were in need. Only rarely you met a smile or a helpful hand which, for instance, might give you a paper bag to take home the weekly ration of half a pound of noodles, oats or semolina. There was not much time left for anything but keeping one's own family going. I often thought how much easier it would be to join one of the relief societies which provided everything needed for their co-workers. Everywhere there was a great demand for people who were willing and able to work, to look after the children in the nurseries, to assist the endeavours of Church or welfare societies, or to help the refugees from the eastern parts of Germany who lived like strangers amongst people who had not suffered much from war or bombing.

After three months we were still living with kind friends and looking for a room of our own. During this time we were invited to visit the Students' Welfare Organization. This is a voluntary society, founded after the first World War to help and advise undergraduates in every way. A students' centre was opened where academic youth could get their meals and spend their leisure time ; about 2,000 cheap but well-cooked luncheons and suppers were served every day. This house also contained the offices : a bureau where every available room for the students of Marburg University was registered and allocated, the offices of the academic health insurance, the bureau where applications for grants were examined and approved,

[1] This paper was read at the Conference of German Educational Reconstruction at Bedford College, London, almost a year ago. The author is the wife of a Professor at Marburg University. Dr. and Mrs. Milch returned to Germany in 1947, after seven years spent in England as refugees.—*Ed.*



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and the ticket office for the weekly dances and the lectures given by well-known guest lecturers. This organization, maintained by the small contributions of the students themselves, and supported by the *Society of Friends of Studentenwerk* employed more than eighty workers, badly paid as are most social workers, who shared the big task of being friends and advisers of the students.

At the moment when I went to see them, the Students' Welfare Organization was offered a hostel for girl students, *Bettina Haus*, recently vacated by UNRRA. They already administered five hostels, giving shelter to blind students and to those badly wounded during the war. Others, formerly owned by students' guilds where students used to celebrate their festivities, had become dormitories for the youths who lived together in big halls, possessing only a bed or a pallias, seldom a chair or a cupboard for their few belongings.

Bettina Haus had once been well furnished but had deteriorated badly and was really dilapidated when the young girl students were asked to move in. None of the 300 who were offered accommodation in the house was inclined to live in a hostel after having lived communally in labour camps and so on for years. They all wished for rooms of their own. Reopening the house seemed doomed to failure from the beginning, but we agreed to try, and I was put in charge of the house, assisted by my husband.

When we moved in we did not know what difficulties we would have to face in future. A family of four still lived in the former kitchen in the basement ; sixteen male students, so-called displaced people, were camping in a number of the rooms ; whilst others were occupied by Lithuanian, Russian and Polish girl students. We decided to keep these foreign girls as part of our community. In the first months I was mostly rushing about to find other accommodation for the boys, who did not like the idea of leaving at all. Meanwhile, a few German girls moved into the house. A refugee from our home town was given me as my only help, and I had to fight even to keep that handyman. We both tried to put things in order, but it was terribly difficult as the furniture was dilapidated and there were no tools, no nails, no raw materials whatsoever, and no craftsmen who wished to help us. But gradually it became known that we had come from England and could offer a cigarette to friendly people who were willing to work. By that time some more girl students had arrived and the last of the men had gone. So began the first International Student-Home in Germany.

We could find no flat for the family in the basement, so it was impossible to open the kitchen for our community. I hoped that common meals would be the best way of getting acquainted with the girls and becoming friends. So far, they met only in the washing rooms; a few who had shared rooms formerly knew each other, but it often happened that they did not even say 'Good morning' when they passed each other in the hall. The house was still not very homely, but eventually the common room where we wanted to take our meals was redecorated, and in November the people in the basement moved out.

Up to that time the girls, who could not take all their meals in restaurants as food was rationed there too, had done their cooking at home. There was an electric cooker in every room, and for weeks the fuses went three or four times a day, leaving everyone sitting in the dark. The broken fuses could not be replaced, so they were merely patched up in, of course, a highly inexpert fashion. One Sunday afternoon a big fire started, but fortunately we managed to extinguish it quickly. But we had no electric light whatsoever, no gas, and very few precious candles, and we could not have a hot drink during this very cold and dark week. We were afraid these bad conditions would go on for weeks, but fortunately the Director of the Electric Plants, whom I had to approach, was a kind-hearted man who understood the seriousness of the situation. He sent us his workmen, provided us with a new meter, and did not fine us. I had, however, to promise that such things would not happen again.

So I had to become very strict. We got by permit a very small gas cooker. My thirty girls now gathered in groups every night to cook their potatoes, semolina, porridge or noodles. There was much

despair and sobbing, for the gas was often cut off for hours and the hungry crowd had to wait a long time before they could start eating. All this and the difficulty of buying food impelled me to fight hard for the opening of the kitchen, but there were no vegetables on the market and everyone advised me to wait until the spring. Yet in spite of all the shortages and difficulties, on the 5th January we had our first common meal and felt that we had achieved the first goal : things began to work. Now we enjoy sitting down at 1 o'clock with our cheerful crowd to have our modest meals together. There is no linen nor mats on the wooden tables, we possess no saucers, only some simple cups, but you can hardly imagine the high spirits of the girls when, as a present from friends, real coffee is served and we can offer some cake if it is a special occasion. A very warm-hearted elderly cook is in charge of the kitchen, three nice and never-moody girls, refugees from the eastern parts, lay the table and help in kitchen and house, and the handyman enjoys the confidence of all of them. What we hoped for seems to be realized ; the girls have started to know and to help each other. They feel this is their home.

A third of the thirty girl students are foreigners, most of them students of dental medicine from the Baltic. Their manners are to a certain extent different from those of the German girls who have lived in labour camps and were brought up in an almost military way. Most of the German girls hail from the middle classes. Only a minority, those who had a regular education, seem to be well-balanced. But they are all young, and as cheerful as can be. They all have to work hard, some of them getting up at 6 a.m., even during holidays, to prepare for their examinations. But they find time to attend the sometimes rather weak theatre performances, or the cinema, or lectures in the evenings, and they chatter most intelligently during meals about what they have seen or heard. Most of them are not interested in politics at all and the daily papers (these are hard to get, too) are read only for the local news.

But now there is a move to build up our own library at *Bettina Haus* and an urgent drive for a piano. We are very glad to see that they wish to make their own music. We try to interest them in other questions, in social work, international relations, or religious affairs. Friends of ours who are our guests at meals find an interested audience when they talk about their jobs ; a woman director of a women's prison spent a whole afternoon answering the girls' questions. Another night we entertained two young educationists who live with homeless children in huts in the town, helping them to find again their place in the community.

Academic youth in Germany is in danger of having to live far from reality. We are striving ardently to keep our girls in close contact with to-day's problems. We hope they will feel their responsibility first for the girls next door, even if they belong to another nation, and that they will build up an independent social life in *Bettina Haus*. Now we are preparing for the election of a house committee of three, one of whom we have decided shall be a non-German student, and we hope they will develop a community life without our help.

You may ask whether the girls appreciate what has been done, whether they are supporting our wish to make their home a home, also for students from other countries, including young British friends who want to study in Marburg. I can assure you they do ; they are gaining confidence. I was deeply touched when I heard those who had already lived with us tell the newcomers 'It is getting more beautiful every day.'

If this is really so, it is not through our merits. I think I may take this opportunity of saying how grateful we are for the seven years we were allowed to spend in England, where we were guests and became apprentices of how to look at life from a different angle. I pray that a peaceful future may enable us to teach our German friends to respect and love that tradition of humanity.

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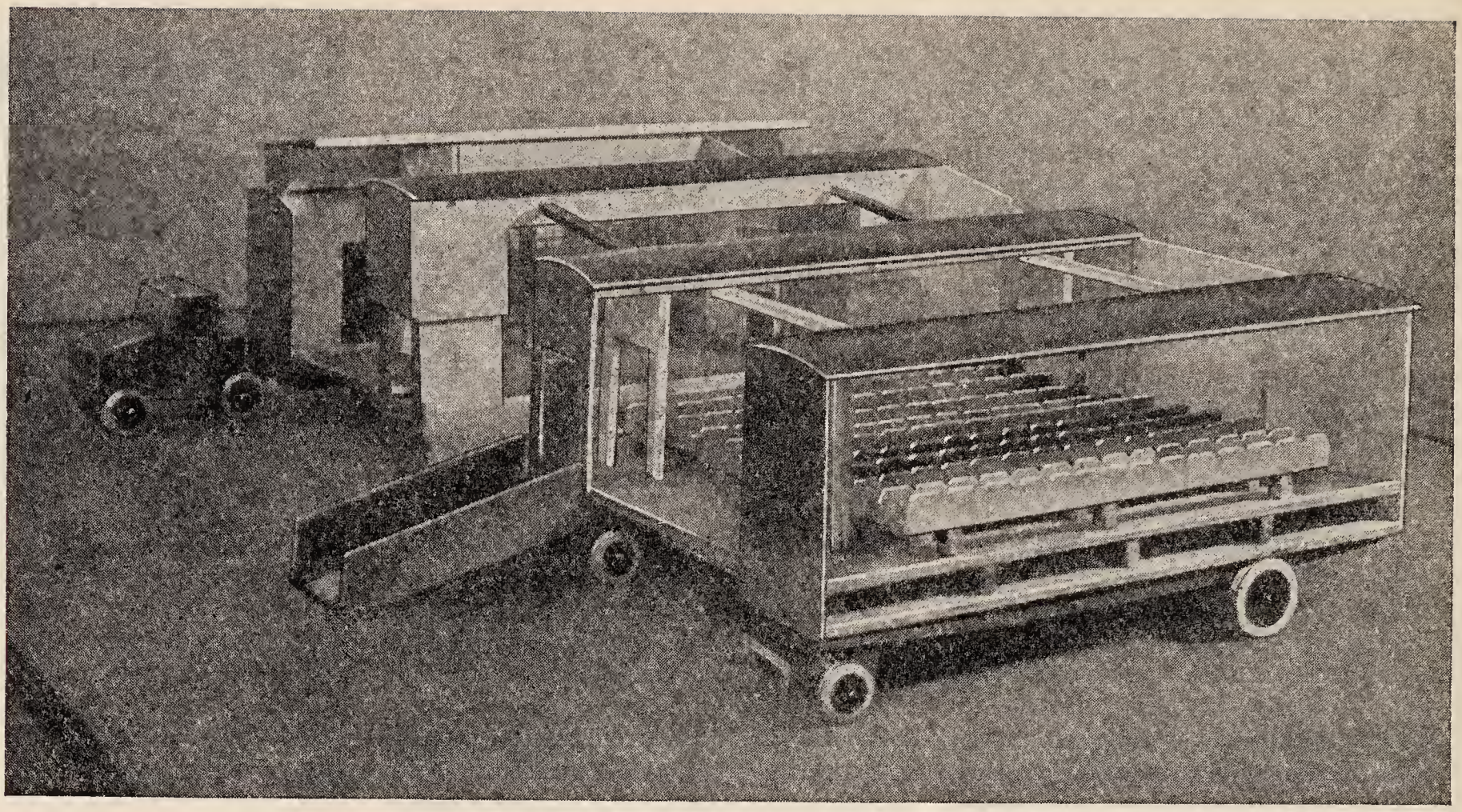
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A model of the theatre, with walls and roof partly removed to show the interior

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Mr. Ridley has designed a travelling theatre which will take the road as twelve identical thirty-foot vehicles. Two men can adapt four of these, in the space of four hours, into a theatre holding two hundred persons. The theatre will be a solid structure with raked seating, a stage thirty feet square, scene docks, wardrobes, dressing-rooms equipped with hot and cold water and a shower-bath, electrical heating and lighting by power generated independently of public supplies, and complying with the stringent safety-regulations of the L.C.C. One other vehicle will be a kitchen and laundry, another a dining-saloon, and the remaining six will accommodate twelve persons, each of whom will have a private room measuring eleven feet by seven, and will share with one other a wash-room. These twelve persons will be an acting company of eight, a cook-housekeeper, a mechanic, a front-of-house manager and a general director. Advance publicity and so forth will be seen to by a party of two, travelling ahead of the theatre in another vehicle which will comprise their living-quarters and an advance booking-office.

It will be seen that the theatre will be self-contained ; it houses, transports and feeds its staff, stores and transports its wardrobe, scenery and lighting-plant ; it spares its actors the necessity of everlastingly packing their belongings and moving to new lodgings ; and, most important of all, it affords its productions a permanent, fully-equipped, spacious and unvarying stage, on which a production need not be spoilt for want of room, light or appropriate setting. The theatre's 'stands' will be of different lengths, according to the density of local population—sometimes only one or two nights, sometimes a week or more.

The Century Theatre's twelve vehicles are now in process of construction ; certain of them are already fininished. A public subscription list has been open for some months and more than half the necessary sum of £9,000 or so has been collected, either in donations or in loans, from supporters all over the country. The work of building proceeds only as fast as funds are available. Progress is sure ; but it is slow. If, as the promoters hope, the theatre is to be on the road in the spring of 1949, financial help is very urgently needed.

Once at work, the theatre proposes to offer the public in districts not otherwise served by theatres a repertory of plays falling into three categories : classic pieces (which will also be played for special school matinées), popular plays of tried worth, and new or experimental ones which deserve a hearing and seldom get it. A permanent company will be established ; it will be run on co-operative lines, working for equalized salaries and sharing administrative as well as artistic responsibilities. Its endeavour will be to attain not only a high standard, but also an individual style, free from the falsity and superficiality of much contemporary theatrical work, such as can only be evolved by those who are working together with sincerity and devotion in an enterprise they feel to be worthwhile in itself.

The possibilities of this scheme, whether for education, entertainment or the theatre itself (which is always, if it is to live, in need of new audiences) must be obvious. There is room in the country for a dozen such travelling playhouses. If the first one can, by the efforts of public-spirited persons, set to work in areas so far neglected by the national or commercial theatrical enterprises, a substantial step will have been taken on behalf of many who are at present denied the pleasure and the imaginative recreation of theatre-going.

The address of the Century Theatre is 95 Leicester Road, Hinckley, Leics. (Hinckley 479).

R. H. Ward

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DENT

Children's Books

A Selection by Geoffrey Trease

ONCE more the bookshops bulge, the volumes mount on the reviewer's table. The obvious discards are relegated to the spare bedroom, the obvious gems popped into drawers, unseen by the family till they emerge as Christmas presents. Why mention the bad ones? Christmas is Christmas after all. Or the mediocre? There is no lack of them—and, if a particular title is not in stock, something else will do just as well. So this year let us talk about the Magnificent Minority, the books worth looking for, and ordering if not in stock.

First, then, the pick of the picture-books. And, since the young eye should work from the familiar to the fanciful, what about the very pleasant colour-photography in *John and Jennifer at the Farm*, another Gee Denes effort (Nelson, 7/6)? D. J. Desmond tells a short, simple story of children spending the summer months on a farm. There is no very definite characterization, not much incident, but a modicum of sound information about the farmer's work, his animals and machines. It is easy reading, but not babyish, and well printed. But it is the photographs which make the book—well-posed, attractive, and the colour good, except that grass-green continues to defy convincing reproduction.

Another picture-book with its feet firmly based on earth is *The Map that Came to Life* (Oxford, 8/6). H. J. Deverson describes how John and Joanna took a country walk with an ordnance map—and the dog Rover to guide them home if their map-reading went astray. Each double-page-spread shows a few paragraphs of narrative, a small but relevant fragment of the map, and a big gaily-coloured picture by Ronald Lampitt, depicting that part of the landscape. Thus, on each page, the young reader learns two or three more conventional signs, and has the fun of relating them to the features in the picture. By the end of the book he has quite a grasp of map-reading. Geography teachers please note—as well as all parents who want to inculcate a love of country-exploration.

Now for something more fanciful. Wilson Midgley's *The Terrible Turk and His Ten Talkative Daughters* (Oxford, 6/-) is an effervescent draught of delightful nonsense, with all those ridiculous repetitions and alliterations which make a book perfect for reading aloud on the hearth-rug. Mr. Midgley bursts into verse whenever his spirits soar too high for mere prose, and Jennetta Vise's clean colour drawings have just the swish and swirl to keep pace with the text. Another grand book is *Victoria and the Golden Bird*, written and drawn by Pauline Diana Baynes (Blackie, 5/-) with a minimum of text and the most gloriously-hued double-page illustrations. Victoria, a demure child in pink with pigtails (and a pet hedgehog, Horace), is taken on a world-tour by a benevolent bird. They visit Lapland, India, China, Africa, Holland (what glowing bulb-fields!), Hungary (what glorious peasant-costumes, and no Iron Curtain!), and several other countries. This book is artistically first class; it will also be ideal for stirring a young child's interest in other lands. The same double value is to be found in *Picken's Great Adventure* (Oxford, 7/6), but for slightly older children. Norman Davis has written quite a story here, about the adventures of a little negro boy in Gambia, and Winslade contributes most decorative, yet at the same time exciting, illustrations in black and brown, demonstrating to young readers that an artist can achieve striking effects without using every colour in the box. Jean Hinde similarly has contented herself with red, yellow and black in her spirited illustrations to E. J. Foote's *Pedro the Portuguese Cat* (Oxford, 6/-). They are not so beautiful as the other pictures—they are quaint, rather, and lively, achieving beauty only when she tackles a galleon, but they have originality. So has the story, which is an unusual blend of the fanciful animal-story with sound history. Pedro sails to India with Vasco da Gama.

Claire Oldham has both written and illustrated *The Backwood Book* (Dent, 7/6). No doubt those who drive little old cars and tow caravans find no difficulty in endowing them with personality—though probably not with such charming ones as Mrs. Backwood, 'stout and motherly and black', and her friend, Flea, who pulls her along the roads and helps her to collect an assorted family of goats, hens, rabbits, and other creatures. Miss Oldham writes with great good-humour, and her coloured wood-engravings make a most cheerful book for any one up to ten.

By the time we come to Beverley Nichols' *The Stream that Stood Still* (Cape, 8/6), the text is far more important than the pictures. It is difficult to assess this kind of ultra-sophisticated magic-story, but I think many children will like it, especially if read aloud by a skilled grown-up—the book is peppered with the 'I's' of an adult narrator who stands remote from the action. Not all Mr. Nichols' jokes will reach every child; they do

not in *Alice* ; but he is an experienced word-user and, with so much mediocre writing in children's books, he must be saluted with respect.

Now let us consider the animals. I must not say much about Richard Church's *A Squirrel Called Rufus* (Dent, 8/6) because it came out before, in 1941, but I cannot be silent, because it is so truly a distinguished book—a poet's carefully-wrought prose matched by John Skeaping's delicate illustrations in red and grey. If children insist on horsey books, but you revolt from buying them the usual re-hashed stories of the jodhpur-and-gymkhana school, there are two quite different books available. *Sabre the Horse from the Sea* (Black, 8/6) was written when Kathleen Herald was fifteen. It is therefore the work not of an adult 'catering' for the child, but of a gifted, sensitive girl writing her best, without regard for formulas or fashions. It is a child's book only because the author was so young : I see in it the foreshadowings of good adult novels to come. *Star in the Willows* by Katherine Wigmore Eyre (Oxford, 8/6) caught my eye because of its four full-colour plates by Gertrude Howe—unusually good measure, nowadays, for a real story-book. The scene is a Californian ranch near the Mexican border. As the author is an American, I assume the background is as authentic as the story is entertaining. Both these books are for girls, and so is *Biddy Christmas* by Priscilla M. Warner (Blackwell, 6/-), which, nevertheless, I must admit I have enjoyed immensely from its gay frontispiece to the last word of its text. It is all about a farmer's daughter in that Shropshire countryside which is now becoming so popular a scene for juvenile fiction. Jan does not like ponies, but she gets a most lovable donkey, Biddy, and so gradually overcomes her nervousness. It is all glowingly real—the farm, the school bus, the local High School, Jan's far-from-perfect character, and the most sympathetically-drawn relationship between herself and her father. It is a *good* book. Without a hint of sentimentalism, it shirks neither moral issues nor emotional implications. Readers will learn more than mere facts of farm-life.

It is time to suggest something for boys, but difficult, because there is so little outstanding work being done for the older boy. Non-fiction is easier, especially if he is air-minded. There are two compendious volumes to choose between, *The Book of Flying* (Evans, 12/6) and *The New Book of Flight* (Oxford, 15/-). Superficially, the cheaper looks the better buy. It has coloured plates and line drawings as well as photographs. Both books have impressive lists of contributors, and it would need a more air-minded critic than I am to judge between them. I merely indicate that both books exist, and it would be a pity to buy one without seeing the other.

Also predominantly non-fiction are Jonathan Cape's two beautifully produced annuals, *Adventure and Discovery* (with a male bias) and *Discovery and Romance,* 12/6 each, both now in their third year. Above-average boys and girls will like both volumes ; others may like neither. There are only a few short stories, and most of the space is devoted to articles on such varied subjects as Van Gogh, the Channel Tunnel, cosmic rays, careers, civics, infantile paralysis, longevity, and Tutankhamen. Is the editor aiming too high ? It is good to see some one risking it, when so many others are aiming too low. So good-luck to him—and many happy returns for the annuals.

A good story for both sexes is Stephen Fennimore's *Bush Holiday* (Heinemann, 6/-), a genuine Australian product which will start all its readers using words like 'bonzer' and 'dinkum'. The hero is a boy Pommy (English tenderfoot), but quite soon he meets Penny, who becomes his 'cobber', so that boys and girls alike can project themselves into the excitements of the bush. They may become fired with the idea of emigration ; the author's English wife has, apparently, insisted on immediate removal of the family to the so-fascinating Antipodes. It is clearly a potent book.

There is a good crop of 'historicals' this year. *Painted Ports,* by C. Fox Smith (Oxford, 8/6) starts off with almost too obvious an echo of Stevenson, but this boy-hero sails south and east for a change, and Walter Hodges' illustrations help to tip the scale and ensure an honourable mention. Another tale of Napoleonic times is Herbert Harrison's *In Times of Danger* (Harrap, 7/6), which concerns Kentish smugglers mostly, but introduces Waterloo rather forcedly at the end. In other respects this is a first-class job. The boy-hero is an individual with a sense of humour, not a stock type, and his mother, instead of eliminating herself in child-bed as fictional mothers do, survives to play an active part in the smuggling. This is a costume drama without a whiff of the moth-ball, and thus ideal for trying on those numerous children who are prejudiced against historical stories.

Violet Needham's *The Boy in Red* (Collins, 8/6) is, on the contrary, best for those already converted. It is a very good book, dealing with the Holland of William the Silent. Miss Needham is the antithesis of the Blyton make-it-bright-and-easy school. She fears neither polysyllables nor paragraphs which unroll even unto the third page. The popularity of her previous books, and the exciting quality of this, are her best justification. But she is not for the retarded reader.

To me the unforgettable book of this bunch is Moyra Charlton's *Pendellion* (Methuen, 8/6), which quite exquisitely recreates the Cornwall of the Armada period. This book has a quality which puts it in a class by itself. I hope children will like it—it is very much the 'junior novel' rather than the adventure story, and such action as there is has been strung together in an episodic way. The characters—the girls and boys and the grown-ups—live. The atmosphere is perfect. How I wish *I* had written it !

The only modern story which gives me quite a comparable thrill is Elfrida Vipont's *The Lark in the Morn*

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(Oxford, 8/6), a beautifully-rounded 'junior novel' of family-life and a Quaker girls' school. There is a strong musical interest which will heighten the book's appeal for many, but the great thing is—dare I say it ?—the moral content. There is no pious preaching. It is just that the story, charming and deft in its characterisation, glows with an 'inner light' of its own. The girl-heroine, who learns the fundamental importance of 'being herself', is clearly destined to be a singer. Grania, in Patricia Lynch's *The Mad O' Haras* (Dent, 8/6), is as obviously cut out to be an artist, but the very different problems she has to overcome are those of poverty and lack of education in Southern Ireland. Miss Lynch is a most gifted story-teller. She has the eye and ear for Irish character and dialogue—her people are as real as if they were squashed against you in the over-crowded bus to Cork. Though her book lacks the rare, deep quality of Miss Vipont's, every girl should have a chance to read it—and many may prefer it.

Gwendoline Courtney's *Stepmother* (Oxford, 8/6) is another book which fails of real distinction. I include it because stepmothers have been so ill-used in children's fiction, and there is a genuine psychological need for stories that will help young readers to adjust themselves to a relationship which is very common and always difficult. A widower (an author) brings home a new wife to his four daughters ; how she breaks down their resentment makes a story which, without being very original, is entertaining and, where applicable, of great potential value.

TRIO BY TREASE

Tales Out of School. *Geoffrey Trease. New Education Book Club. (Heinemann, forthcoming)*

The Hills of Varna. *Geoffrey Trease. (Macmillan, 8/6).*

Silver Guard. *Geoffrey Trease. (Blackwell, 6/-).*

In *Tales Out of School*, Geoffrey Trease, well-known 'juvenile' author and broadcaster, has attempted the very difficult task of analysing the modern trends of children's reading. (This at once opens the question : What age is a child ?) In summarizing the work of the principal children's writers of to-day, he pleads for a much more serious approach to the whole subject from all concerned—publishers, parents, teachers and other educationists, and writers themselves. I put 'writers' last in the category because a certain amount of bitter experience must teach most writers for young people how lightly and slightly their work is viewed by many who should be better informed. 'What fun it must be to write for children !' is a favourite comment—and indeed in some ways it is enormous fun. But it is, or should be, of necessity much more than that—as Mr. Trease emphasizes. This admirable study of a branch of literature (I use the word with purpose) which probably forms and influences the young person's mind quite as much as does deliberate instruction, should be of the greatest help in raising the status both of children's authors and of their writing.

I find myself almost unqualifiedly in agreement with Mr. Trease's general outlook and with the views of Miss Eleanor Graham whom he quotes. There have already been some books by librarians and others on writing for children : there cannot at present be too many if we are going to get this subject away from its position as Cinderella of the book-reading world—a position for which publishers were until recently considerably to blame. Anything that can be achieved through a truly critical approach, whether by books, Book Weeks, conferences, exhibitions or other means, should be welcomed more than ever to-day when early influences, good and bad, are having so much deserved attention from psychologists, psychiatrists, social workers and all who are coping with juvenile problems from a professional point of view.

Entertainment is certainly wanted for our young, and we, as authors, try to give it them—but we do want also a little backing for a deep-rooted conviction we most of us have that entertainment alone is not, all the time, enough.

I hope I have not given the impression that Mr. Trease's valuable little book is all solemnity. Far from it—it is lightly and imaginatively written and makes good and easy reading, while the extracts from some of the authors are almost too amusing.

Early on, in *Tales Out of School*, Geoffrey Trease submits as his definiton of a good children's book that it is 'one which uses language skilfully to entertain and represent reality, to stimulate the imagination or to educate the emotions'. His two latest books, *The Hills of Varna* and *Silver Guard*, both rate high by this criterion. I am particularly impressed by *The Hills of Varna*, which takes the old treasure hunt theme but with the highly original prize of a lost Greek manuscript, sought after by a Venetian printer in the early sixteenth century and found for him in a monastery in the distant hills behind Constantinople by an adventurous Cambridge undergraduate. The scholar Erasmus, a suave Italian Duke built on Medici lines, a worthy sea-captain, and an elegant but stouthearted girl—who surprisingly doesn't marry English Alan in the end—are the main characters in this well-told quick-moving story ; but

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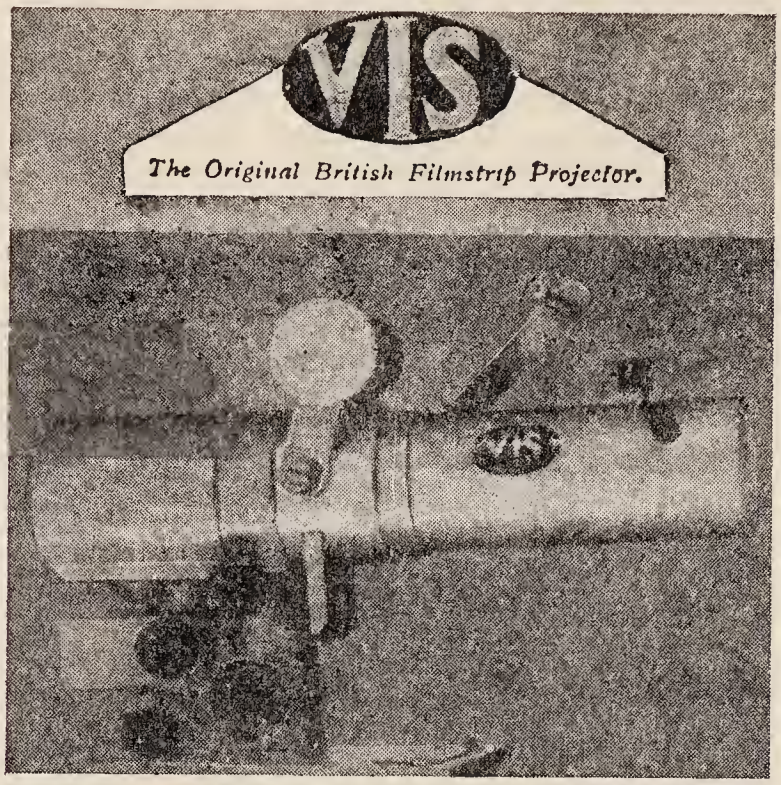
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Silver Guard is a lively, straightforward tale of the English Civil War, with the Parliamentarians well to the fore. I had some difficulty in getting a proper turn with this book because a young paratrooper of the Sixth Airborne Division got hold of it first and could not be moved for the whole of a Sunday afternoon. He liked a decent battle, he said ; on which compliment I cannot improve.

Lorna Lewis

OTHER REVIEWS

Juvenile Delinquency in an English Middletown. *Hermann Mannheim.* (*Routledge and Kegan Paul, Ltd., 12/6*).

A tremendous amount of sweat must have gone into this book and it certainly contains interesting material for thought and sound recommendations.

There are two ways of regarding statistics ; one is to base all your thinking on them, and the other is to guy them as Mark Twain did when he suggested that bed must be the most dangerous place in the world because most people die there. Just now the statisticians are very much on the defensive, for President Truman's election has shown that the human element cannot fully be assessed in numbers. However, no serious-minded person can depreciate the help which statistics can give when they are provided in so admirable a way as Dr. Mannheim's.

There are many other sides to the problem which could not be dealt with : for instance, the ever-growing problem of the unclubbable youth. It seems hard to believe that eighty per cent. of the youth of 'Middletown' and its adjoining areas were in clubs. Not even those who see in clubs a panacea for everything would dare to say this.

The statistical data in this book will certainly interest those who are concerned with the problem of juvenile delinquency.

Adolescence—Its Social Psychology. *C. M. Fleming.* (*Routledge and Kegan Paul, Ltd., 16/-*).

Dr. Fleming has given us a book which successfully collates material on this most difficult period in the lives of young people. In recent years adolescence has tended to be overshadowed by the need for proper education in the first years of the infant, but it must be obvious that, even if the child has developed properly, adolescence is still a great hurdle to be overcome ; if normal development has been disturbed it will be at puberty that its full effects are seen.

Thus we should be very grateful for Dr. Fleming's careful and searching studies, which must encourage us to see that the problems of puberty come more and more into the foreground. This is by no means trying to blur the importance of the early years, but to show that the entrance into adult life burdens the young with a great amount of physical and mental strain which Dr. Fleming's book will help us to understand.

Richard Hauser

Free Mind *A Quarterly Critical Review Autumn 1948 (C. A. Watts; annual subscription 2/4).*

The label 'Rationalism' is attached to many different mental attitudes : a cynical detachment, an intolerant anti-clericalism, a barren logicalism, a narrow scientific materialism, an unreal apriorism, and others besides. The editors of this periodical evidently see it as a combination of the relentless use of reason with a scientific humility in face of objective fact ; their 'free mind' is one which can recognize and discount its own prejudices as well as those of others. The Autumn number opens with an article on 'The Psychopathology of Rationalism' in which a psychologist examines certain prejudices which tend to appear among those calling themselves Rationalists : they are perilously close to neurosis. Rupert Crawshay-Williams contributes an article—one of a series—laying bare some of the verbal tricks by which Rationalists as well as others try to give themselves the 'comforts of unreason'. Constructive thinking has its place, too, in articles on Divorce Law reform (with a first-class historical analysis of the present position), and on Ethical Thinking (a provocative argument for a subjectivist moral philosophy). There are reviews, discussions, and correspondence (some of the latter giving point to the first article !). Courage is a virtue necessary to the critic ; *Free Mind* exhibits it in its highest form—the courage of self-examination.

W. L. Nixon

New Documentaries

One Saturday morning I sat through a Children's Cinema Club performance and observed that while the audience talked serenely through a crime serial, and fairly consistently through a Flanagan and Allen, they sat in the comparative quiet of deep interest, listening to the uninspired commentary of an ancient documentary on Sharks, in which the human interest was supplied by a film-star bow-and-arrow expert and his merry friends ; but the operative word was certainly Shark.

More recent documentaries seem although dignified and informative, to suffer from too much zeal. At a recent pre-view I saw five, of which three were over-stuffed and slightly indigestible.

G.B. Equipments shewed their *Life History of a Moss*, designed for Sixth Forms doing Higher School Certificate. Deeply innocent of science and its terms, I listened appalled to the great long botanical names, and watched entranced the wonderful techniques of vegetable love. It seemed to me that if Sixth formers knew all that, and they would have to, to understand the film, they hardly needed the instruction it offered, that of, to quote the programme notes, ' . . . vegetative reproduction by the formation of gemmae . . . antheridial and archegonial buds . . . sperms which swim in water films . . . to the mouth of the archegonial necks . . .' etc., I sought the professional opinion of two teachers of science, to whom, of course, an

archegonial neck was as easy as the neck of a bottle, and in brief their feeling bore out my own hunch ; they decided that the film presupposed full knowledge but would be an excellent *revision* film ; they praised particularly the beautiful shots of the whorl of teeth of the sporogonium, closing in wet weather and opening in dry to allow the spores to scatter safely ; they also approved the clear view of the falling operculum. I personally received a vivid, gracious impression of the different methods of distribution of sperm or spore, by agency of rain, wind, water or insects ; an acceleration of motion shewed the twisting capsule moving about as it dries and letting fall its spores. But 'Bryophytes include Mosses and Liverworts' and the neophyte was still at Mosses when the Liverwort was in fact in view ; the experts further confirmed my feeling that one or two diagrammatic steps were missing, and that less might well have been attempted in longer time ; also perhaps a few printed captions would have strengthened the commentary and obviated the spelling out of words. But a view of the film would crystallize previous study and would also be invaluable in those project classes where design and biology are taught simultaneously ; all the shots were beautiful and shewed well the natural origins of design.

The Story of a Disturbance is a weather film for younger children ; apparently the reel we saw was a poor one with one or two mistakes ; but as the 'disturbance' slowly appeared on the diagram with its isobars, there was no explanation as to why certain similar barometric readings were joined in a concave curve when by another arrangement they could have made a convex one ; we saw, it appeared, only a fraction of the whole area; otherwise it seemed to me a clear and exciting statement ; both in plan and in vertical projection the following diagrams gave a vivid impression of the growth, movement and occlusion of the disturbance and the relevance of this movement and change to its position on the earth's surface ; but both these films, whether by design or in despite, showed a good deal more than scientific fact ; they expressed the power and beauty of natural forces ; the accelerated cloud movements of the weather film were lovely in the extreme and rather frightening in their strength and motion.

The Lighthouse was a one reel, plain statement of simple, sturdy and disciplined work; the few diagrams were clear and good ; no time was wasted on sentiment, heroism or dramatic incident ; in fact drama would have been more acceptable in this film than in the pretty technicolour two-reel *Western Isles*, in which a Harris Tweed story, with lovely sequences of the little-known beating and washing songs got mixed up with a wartime epic of a torpedoed ship and a hero who, after conducting the 300-mile row of his lifeboat to his home shores, improbably walked the remaining miles over rough island roads to his sheiling ; but the green and grey landscape, the Gaelic speech, the sober dignified people, were charming.

Home and Beauty, an instructional documentary for general release, seemed to me very indigestible. It set out, we were told, to prove that mass production *could* and *does* produce objects of beauty ; but the proof involved the shewing of the Georgian house, furniture and fittings, through Victorian to modern Utility and Millionaire ; present Slum through Millionaire to Prefab. ; Wright's biplane to Airliner ; Rocket to Golden Arrow ; Wedgewood, Morris and Mr. Gladstone to Mr. Pick and the perfect Tube Station ; and so on. Dazed and dizzy, one could not help wondering why a commentator of such obvious refinement should hold up Victoriana such as the embroidered chair-seat and the artificial flower-group to our derision, now that they are coming into their own as period pieces of value ; and the final sequence was not at all clear ; 'Mass Production' the mellifluous tones went on, '*Can* produce beautiful things', or words to that effect ; and a row of quite pleasant tea-things appeared as if by magic ; 'Or this . . .' (did we hear a sigh ?), and no more, as in a silence presumably ironic came rows of commonplace china figures and a china spaniel supporting an electric lamp ; objects known to the elect to be vulgar, but which in a huge cinema would be considered by at least 50 per cent. of the audience to be the very thing for their mantelpieces. Very properly afraid to be thought patronizing, the commentary stopped altogether rather than express well-educated scorn, and so failed to make any point at all ; tact must after all be effective !

Many points were approached, and lost, in the welter ; there was enough stuff for six reels, and several most interesting and lovely sequences ; especially that of the glass-blower at work, a craftsman unknown, unseen by most of us ; and a very valuable sequence showing the Modern Millionaire kitchen-bathroom unit, fading into the mass-produced ditto for prefabs sliding along their runways. Much more could have been done with much less, and it would perhaps be easier, by means of such glorious plant-forms as we saw in the botanical film, slowly to impose a knowledge of Good Taste. *Rhoda Dawson.*

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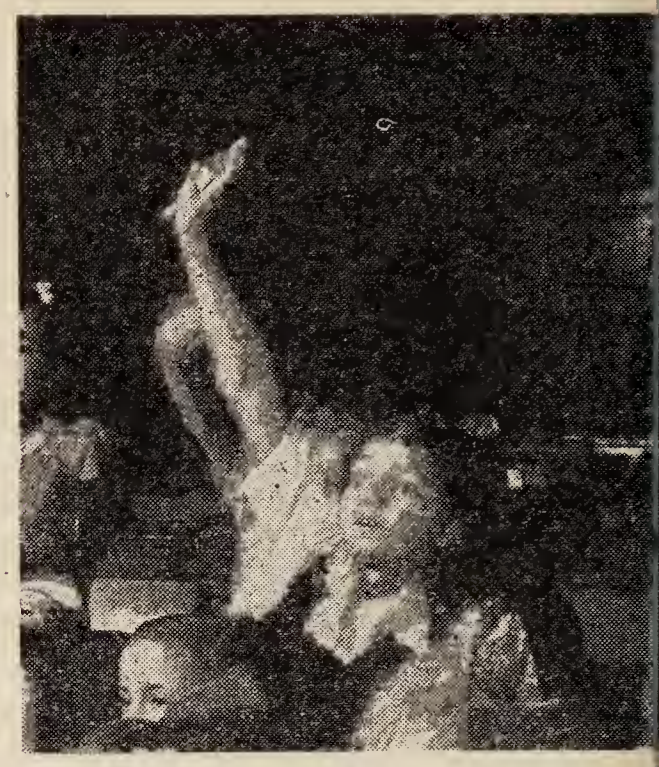


VOLUME 29 NUMBER 2 FEBRUARY 1948 ONE SHILLING

Advertisement

The case of an 8-year-old pupil and TREES

What happened when a teacher used Geography First Series the right way



THE class had reached the Swiss story in Book Two of the Archer - Thomas Geographies. Molly D. (8 years, 7 months) was for once sitting still. Her I.Q. was perhaps slightly above average, but her energy was the remarkable thing about her. It sometimes made her seem less bright than she really was, for her attention was so often given to everything except the matter in hand. Her teacher was always looking for ways to use some of Molly's energy, which was one reason why the Geography period—with so many opportunities in the Archer-Thomas books for *doing* things—was something both teacher and Molly looked forward to.

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A DRAMATIC OPPORTUNITY

Molly was delighted. She was by nature a bit bossy. "Come along," she called out to the rest of the row, and up scrambled Robert, Bill and Charles. They all went into a huddle in the corner and meanwhile the other members of the class were busy *drawing* their own answers to the question about wood for Swiss houses. Molly's little troop whispered urgently together for some minutes. Soon they were ready and the class composed itself to listen.

I AM THE RAIN

First came Molly, stepping forward with conscious dignity, her arms and fingers making trickling movements to represent rain. Speaking clearly and softly she said :

" I am the rain.
I come from the sky
To make the trees grow.
Sometimes I fall from the clouds,
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(Her teacher tasted the sweets of achievement. This was tomboy Molly's own poetry.)

Robert and Charles, two tall nine-year-olds, took the floor. They crouched low under Molly's outstretched waving arms. Then, slowly rising to their full height, they spoke together the line they had composed : " We are the trees that grow and grow when the rain comes down."

Next Bill came tramping out, armed with the blackboard pointer for his axe. " I am the woodman who cuts down the trees," he cried, as he lashed out at the trees' legs. Down came the trees, in a tumbling heap, and lay prostrate. The stage emptied and the trees returned to it in new guise, this time as carpenters who sawed and hammered and quickly built a house. It was time for the last scene. Bill (ex-woodman) and Molly came forward hand in hand to take their stand in front of the house. Molly was tenderly nursing the blackboard duster. " We are the family that lives in the house," they said. "We are thankful for the trees and the rain."

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VOLUME 29 NUMBER 3 MARCH 1948 ONE SHILLING

Recd. 2nd March '48

THE YEAR BOOK OF EDUCATION 1948

Published in association with

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Joint Editors : N. HANS, Ph.D., D.Litt.
J. A. LAUWERYS, D.Sc., F.R.I.C.

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VOLUME 29 NUMBER 5 MAY 1948 ONE SHILLING

The case of a 9-year-old girl defeated by arithmetic

HOW ONE TEACHER CHANGED HER OUTLOOK IN 2 LESSONS



She was delicate

CONSTANCE S. (9 years) was a delicate child, who had missed many weeks' schooling through illnesses. Worse still, she had changed schools five times in three years because her parents had moved so often. The effect on Constance was not surprising. She was timid and hesitant, her natural intelligence quite covered up. Even when she thought she knew the answer to a question, she dared not say it aloud and stood tongue-tied and blushing, with, as she supposed, the scornful eyes of her classmates fixed on her.

In all five schools arithmetic had been her greatest terror. She made mistake after mistake, and was bewildered if for once she failed to get an answer wrong. Several teachers had spent time explaining to Constance, and she seemed momentarily to understand, but next lesson there she was again, as much at sea as ever.

Beginning school for the sixth time

AND now, Constance, lonely and unhappy, was in her second day at her sixth school. A familiar sinking feeling in the pit of her stomach was the natural prelude to arithmetic. 'If only', thought Constance wildly, 'if *only* they ask me something I know'. It seemed unlikely.

She was slightly relieved to see the other children opening their books and settling down—could it be with eagerness?—to their work. At least they would be too busy to notice how stupid she was; and—for Constance was quick to observe—she saw that the children round her were all at different pages in the book. One even had a different book, with pictures in another colour. This was encouraging. She would be able to make her mistakes in private (and moreover she was cheered in spite of herself by the idea of coloured pictures for arithmetic).

The sums looked easy

THE teacher came up to Constance and instead of a book gave her a large sheet called 'Beacon Addition Survey Test'. To her delight, these sums looked easy and she felt quite bold at the prospect of writing answers on the printed sheet herself. Soon the first sheet was finished and she went on to others for Subtraction, Multiplication and Division. By the time she had worked these too, her teacher was handing her one of the nice-looking books with coloured pictures. It was called Beacon Arithmetic Book Two, Part One.

Constance did not know it, but the answers she had written on the Survey Tests sheets had shown her teacher just what were the gaps in her number experience and whereabouts she should begin in the Beacon primary course.

"I can do it—and quickly"

CONSTANCE liked her new book; she liked the large type and the pictures; and she liked the feeling of being able to get her answers right. She began to expect ticks instead of crosses. She began to time herself and to feel proud of her increasing speeds.

By the end of two lessons, Constance had settled down; by the end of a week she was looking forward to arithmetic; and by the end of the term she had made such rapid progress that she was promoted to the second most advanced group in her class. Every day she was gaining self-confidence, courage and—this surprised even her teacher—health. Constance was one the many children who, through a scientifically and imaginatively planned course, had learnt not only that she was good at arithmetic, but that she wasn't bad at living either.

Why not your pupils too?

THE Beacon Arithmetics bring out the best not only in children like Constance, who are suffering from gaps in their experience, and 'keep on making the same mistakes', but also in the brightest pupils, who are free to forge ahead, improving their own records for speed and accuracy and unhampered by the slower pace of the less gifted. Why not send for a set of the books to examine from the point of view of your own pupils?

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VOLUME 29 NUMBER 6 JUNE 1948 ONE SHILLING

Advertisement.

The case of a tough 12-year-old who despised learning

HOW AN ENGLISH EXERCISE CHANGED HIS VIEWS



Peter J. (12 years)

A grudge against bookishness

PETER J. (12 years) although intelligent was the reverse of academic. He was a natural rebel and, at this stage of his career, had developed a positive grudge against bookishness. He wanted above all to be *tough*. Entering the secondary school a month or two after his eleventh birthday, he at once put all his energy—and he had a great deal—into proving to his fellows and to his teachers that he was no good at lessons, or perhaps more accurately that he had no use for lessons.

Tough guy

He grew untidier and dirtier as the year passed. Toughness did not go with tidiness any more than it did with liking lessons. Denied other outlet, Peter's native intelligence expressed itself in skilful ragging. He was soon relegated to the C stream, to his own satisfaction and to the despair of his form master who remained convinced that a better use could be found for his energies than the pursuit of toughness. Peter J. was unquestionably active, but his robust activities became less and less those required of him. The staff room rumbled with dark mutterings that J. should never have been admitted.

A chink in his armour

Meanwhile the English master was experimenting with a new textbook (*English To-day*). One day he noticed J., all too obviously wrapt in industrious pursuit of knowledge. With a long and bitter experience behind him, his worst suspicions were aroused. He strolled discreetly in the direction of the notorious J., only to be staggered by the truth. This relentlessly unpromising pupil was indeed working at the assigned exercise. J. had discovered that *English To-day* contained, among other things, crossword puzzles. There he was, racing purposefully through the hitherto undisturbed pages of his dictionary. He was the first in the class to produce the correct solution, and for reward was allowed to copy it up on the blackboard. The crossword exercise in *English To-day* had found its mark—a chink in J.'s up to now impenetrable armour.

Ink flows in a new direction

From the day of that first crossword, Peter J. was interested in words. He began devouring all vocabulary exercises with real relish and was soon astounding his classmates with compositions congested with ill-digested words—to his teacher a sign of real and rapid progress. Peter had found a more satisfying use for his pen than its former main function—the squirting of ink streams as far and as inopportunely as possible. It might be too much to claim that the crossword exercise changed J.'s attitude to school work, but at all events when the end of term examinations came round his name appeared surprisingly near the head of the English list. By the end of his third year he was back again with his peers—in the A stream.

More ways than one to kill a cat

Not all pupils will react in the same way as Peter J., but there is usually *some* indirect approach that will excite a pupil's interest and put him on the road to contented effort. And all the proved approaches are introduced in *English To-day*, a new five-year-course to the Certificate.

Books One, Two and Three are now published. Books Four and Five will appear later this year. If you are interested in examining the method and content of *English To-day*, by Ronald Ridout, fill up the coupon below.

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VOLUME 29 NUMBER 7 JULY-AUGUST 1948 ONE SHILLING

Advertisement.

NEW....

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Why you will want to be one of the first to examine this important new infant series

EVERY teacher of young children knows of the Beacon Infant Readers and their success in helping hundreds of thousands of children to learn to read. Today the Reading Series finds a worthy partner in the Beacon Number Series—as important as the Readers and potentially as influential.

The ideas which have found expression in Beacon Number mark a forward step in the teaching of arithmetic to children at the infant school stage. Because of this progressive approach, it is all important that you study the

Free! WALL PICTURES and a number game are attractive features of a 33 in. by 24 in. coloured folder describing the new series. To ensure receiving your free copy, fill in the coupon below.

Beacon Number Series for yourself, that you handle the three books, that you go through them page by page, glancing first at their unusual and exciting make-up. Then, with this first vivid impression in mind — the same impression that children themselves will receive—you will examine the plan and method, the strategy so to speak, as revealed in the Teachers' Manual, and will satisfy yourself of its soundness.

The author's aim

C. M. Fleming, who wrote the Beacon Arithmetics for pupils of 7 to 11, has planned the new Number Series as a bridge between traditional infant school number games and activities and the systematic study of arithmetic in primary schools. The new series is NOT a substitute for concrete work, but it is a valuable and indeed essential supplement to it. Gaps in number experience at the infant school stage can be avoided if each pupil works through the three books *at his own pace*. The Teachers' Manual explains how readiness and diagnostic tests indicate the exact help needed by individual children.

The artist's aim

The original and exciting design of the Number Books is an important part of their function. Through these books, which give visual expression to infant number work, children are encouraged to look and count and read and draw, all the time gaining a balanced number experience and enjoying endless opportunities for using their creative energies. The simplicity and effectiveness with which the artist has presented a wide variety of subject matter will delight you and your pupils too. As one critic said, 'These are *happy* books', and, as is well known, 'happiness breeds efficiency'.

Reading and number

Reading is an essential key to number understanding and the vocabulary of the three Number Books is carefully graded in relation to infant reading experience at each stage. The first Number Book is planned for use only after many months of concrete number activities. By this time it is probable that pupils will have reached a stage in reading equivalent to Beacon Infant Book Two. As will be seen from the vocabulary lists in the Number Manual, the reading of the Number Books is simpler than that in the corresponding readers. Do not overlook the importance of relating reading to number and in considering the

THE COVER DESIGN

is as refreshing as the page lay-out. Here is a reduction of the back cover. Children will enjoy making the discovery that the picture contains just ten objects.



Beacon Series pay special attention to this valuable aspect of the scheme.

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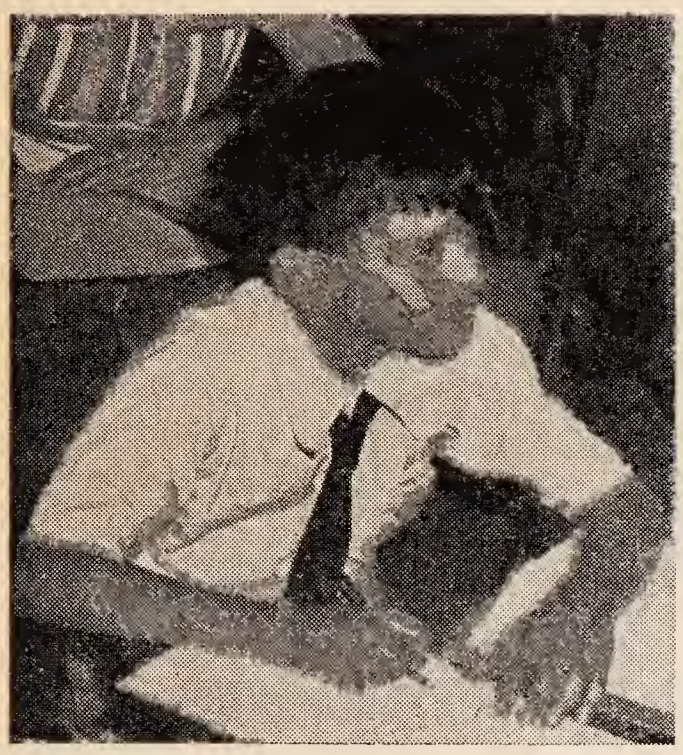
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VOLUME 29 NUMBER 8 SEPT.-OCT. 1948 — *TWO SHILLINGS*

Advertisement.

The Case of an 8-year-old Boy who wanted PROOF—Why History became his favourite study



DOUGLAS B. at 8 years was obsessed by facts. He had to be sure that a thing *was* so. He believed his own eyes, but was suspicious of other people's words. He had a precocious, often annoying, instinct for the untrue, which he confused with the false. He did not enjoy fairy stories, or indeed any stories. He was rare in his age group and already he belonged to the exasperating ranks of those who smugly "never read novels".

HISTORY BORED HIM

History, in Douglas's experience, was one long story and it bored him. His classmates enjoyed hearing about the peculiar exploits of remote, improbable people, but Douglas cared as little for Athens and Sparta and Rome as he did for Cinderella.

A DAY WITH AUNT JOSEPHINE

But one summer holidays something happened to change Douglas's views. His Aunt Josephine took him out for the day. As Aunts go, he liked her, even though she was a history teacher. She understood his tastes and was always willing to consider such problems as how railway points work or whether corks float. On this particular day they took a bus to the country and began walking up a lane marked TO VILLA. Aunt Josephine had made her diagnosis. She spent four patient hours with Douglas at the local Roman villa. Douglas's detective habits came into play. He wanted proof and was finding it. Romans began to come to life for him. From that day Douglas was disposed to give history a fair hearing, but he never ceased to want to be convinced.

DOUGLAS REMEMBERED THE VILLA

Back at school in September, Douglas found himself, by a fortunate chance, using a book called *From Romans to Normans* (Firth's History First Series Book Two). Nothing could have suited him better. Although a year ago he would have sniffed at what he called stories, he still remembered enough of Aunt Josephine's outing to recognise that the Roman parts in the book were true. His teacher soon helped him to look for and accept proof that the rest was true, too. The book was a gold mine for a detective like Douglas, whose Aunt Josephine took him to visit museums and houses and even churches.

DOUGLAS AT 16

Eight years came and went and Douglas continued lucky in his history teachers and in his history books. Year by year, using the books of *First Series* while he was in a primary school and later Firth's *Grammar School Series*, he continued his search for evidence that history was a true story. And now the Certificate examination, taken easily in his stride, marked another milestone on the road that was leading him from the Roman villa to genuine scholarship and high academic success.

A METHOD FOR CHILDREN AS WELL AS HISTORIANS

Douglas is an extreme case, but most pupils enjoy the search for evidence which must be the historical method of child and historian alike. The three Firth History Series (*First Series* for primary classes, *Second Series* for Modern schools, and *Grammar School Series*) allow full scope for this aspect of history teaching and learning. Please send for details of these books, indicating which Series is of particular interest. For those teachers who undertake or contemplate museum visits, a free copy of *From School to Museum* (prepared in 1939 and therefore out of date in detail, but still suggestive) is also available.

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